

The Outlook

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The Downfall and Death of Madero

It will take more than protestation from General Huerta to convince the world that the killing of Francisco Madero and ex-Vice-President Suarez was not political assassination. The murder, as it appears to be, took place on Saturday night last when the two men were being conveyed by automobile from the Palace to the penitentiary, and an attack by rescuers is alleged as the cause—such a story is easily framed and a pretended attack is easily arranged. The tragedy followed a week of turmoil, revolution, and assassination. Deserted by many former friends and betrayed by his own generals, Madero had been forced on Wednesday to send his resignation to the Mexican Congress. A needless piece of cruelty (almost of the cat and mouse nature) allowed the ex-President and his family to wait for hours in a railway station with the belief that they had permission to go to Vera Cruz and thence abroad, only to receive at last word that they could not go, and that Señor Madero's fate would be decided later. This incident, following the execution or murder of Gustavo Madero, brother of Francisco, left on the outside world an unhappy impression as to the future of order and moderation under the new régime. Gustavo Madero has been described as the most hated man in Mexico, and as his brother's evil genius; to him were attributed most of the unpopular and weak acts of the Madero administration. After his arrest by Huerta's orders he was sent to the Arsenal (in other words, to the care of Felix Diaz), and, following a method of irregular execution often practiced in the earlier days of the elder Diaz, was left to himself, so that the soldiers might allege that they shot him as an escaping prisoner. Despite such acts as these, the people of the Mexican capital accepted the overthrow of Madero with apparent enthusiasm, and the reports from cities in distant parts of the country indicate that

the Huerta-Diaz alliance may establish itself satisfactorily for a time at least; in several sections, however, open opposition to the new régime has been declared. General Huerta's message to President Taft is not to be taken too literally, especially as regards the words, "From now on peace and prosperity will reign." With Madero out of the way, the new government will have to deal with Zapata in the south and Vasquez Gomez in the north; both have already given evidence that they intend to continue the struggle; Gomez has had himself proclaimed President by his army; Zapata is little better than a brigand, but has considerable strength and unlimited audacity.

The Victory of Revolution

Events in Mexico City last week followed one another in a way to confound all political forecasters. The fierce fighting of the previous week was resumed after an interval of truce in which some attempt was made to insure safety to non-combatants. Many of the foreign population fled by train to Vera Cruz. The United States Ambassador, Mr. Wilson, was continuously active and efficient in remonstrating with the commanders of both forces against the serious danger incurred by Americans and in providing refuge and protection for his fellow-citizens and others who were helpless. Probably there will never be a complete record of the number of innocent men, women, and children killed and wounded, but it is admitted that there were many hundreds (some correspondents say several thousands) who were injured, while many of the finest residences and large business buildings were half destroyed by shells. Politically the cause of Madero was weakened when it became understood that the Senate was urging him to resign; his persistent refusal was disapproved by many who had been his supporters, because they felt both that he had lost the confidence of the masses and that he was without military

force sufficient to bring Felix Diaz to terms. The crisis came on Tuesday. General Victoriano Huerta and General Blanquet, the two ablest and most trusted of Madero's military chiefs, had formed a conspiracy of officers, largely supported by the rank and file. The President and several of his Cabinet Ministers were seized by General Blanquet and a file of soldiers in the salon of the National Palace after a brief conflict in which Blanquet's aide, Lieutenant-Colonel Reverol, was killed, it is alleged by the hand of President Madero; other important arrests were made by General Huerta himself in a neighboring restaurant—as Madero's followers allege, at a banquet to which those to be made prisoners had been invited as guests; while, on the other hand, General Huerta's supporters declared that there was an attempt to induce him to drink poisoned wine! There was no prolonged resistance to the arrests. In a short time it became known that Felix Diaz was willing to recognize the *coup d'état* and to work in harmony with Huerta and Blanquet.



▲ "Constitutional President"

Political technicalities and conventions were carefully followed; and so it happened that on Thursday Mexico had, in less than an hour, three Presidents—Madero, whose official resignation was then read before Congress; Pedro Lascurain, who was momentarily promoted from the Cabinet in order that Huerta might become a Cabinet Minister and so be eligible for the Presidency; and finally Huerta himself, who was named President instantly after Lascurain's resignation. Thus was a "Constitutional President" secured; it is pretty well understood, however, that in due time a popular election will be arranged, and it is an open question whether Felix Diaz or General Huerta will be presented for acceptance at the polls, with a preponderance of opinion that Felix Diaz himself will be the candidate. Pessimists aver that the two men already distrust one another, and that both distrust General Blanquet. The fact that Señor de la Barra heads Huerta's Cabinet as Foreign Minister is accepted as one reassuring sign. Whether out of the turmoil there will appear that "strong man" so much desired to insure peace in Mexico is far from certain. The reports from Washington indicate that our own political and diplomatic leaders are far

from feeling confident that conditions in Mexico will soon become stable, or that the responsibility of the United States will become less burdensome. Felix Diaz is now commander of the Mexican army; he has given the following as the justification of the revolution: "Most of the Mexican people want only two things—first, justice and fair treatment, and, second, peace, so that they may work and earn a living in safety, without molestation. Some one had to take a stand against the weak and ineffectual administration of Madero—some one who had the confidence of the better class of citizens as well as the representatives of foreign interests which have invested huge sums of money here."



The Near East: Last week in the Near East occurred a really historic event—the withdrawal from the island of Crete of the ships of the four protecting Powers—England, France, Russia, Italy. This apparently marks the final step in the reunion of Crete with Greece. Crete is about one and a half times as large as the State of Delaware, which it resembles in form; the island is about a hundred and fifty miles long and thirty miles broad. Its population exceeds 350,000; they represent as pure Greek stock as any in the Levant. In the center of the island stands Mount Ida, the reputed birthplace of Jupiter himself. In Crete, too, lived Dædalus, the famous artificer, and there he contrived for Minos the labyrinth in which the Minotaur was confined. There too are the ruins of Knossus, said to be the capital of Minos. By legend and history Crete is indisputably Greek. But the island fell on evil times, especially after the Turkish absorption of everything Greek. In 1898, to avoid complications likely to lead to a European conflagration, the four Powers above named expelled the Turkish troops from Crete and placed it under their own protection. They preserved Turkey's shadowy suzerainty, and the Turkish flag has since waved alongside theirs in Crete. But in other respects they freed the island. No longer did Crete pay tribute; it was autonomous under a High Commissioner selected by the Powers from nominations made by the King of Greece; the administration was Greek, and Greek the official language. The gendarmerie was put under Greek officers, and the postage stamps used were those of Greece. But the Cretans

were still unsatisfied. "Zeto e Enosis" (Long Live Union) was still their cry, and it would not be silenced until there was unrestricted union with Greece, with the right to send representatives to the Parliament at Athens. This feeling became all the more aggressive when Eleutherios Venezelos, a Cretan by birth, became the Greek Prime Minister, and when he brought about the Balkan alliance which declared war against Turkey. During the recent armistice Greece made the annexation of Crete the first condition on which she would end the war. The Cretans then declared that they could be held back no longer. The Powers have now wisely bowed to their will.

In Congress The President's veto of the Immigration Bill has been sustained by Congress. The Republican Senate overrode the President's objections by more than the two-thirds vote required, but in the Democratic Lower House the reverse was the case. Here the vote in opposition was 213 to 114, five less than the required two-thirds; as the opponents of the bill on its original passage were fewer than half of those who voted against it last week, it is evident that the House was strongly affected by the argument against the test of literacy, which, as we said last week, is not a satisfactory test, because, while it might reduce the number of immigrants, it would not provide a test of moral character, of ability to work, or of general fitness. The indications of the week are that Congress is not inclined toward economy in its closing days. The Pension Bill reported carries over one hundred and eighty million dollars, an increase of something like fifteen million dollars over that of a year ago. This is the direct consequence of the new pension legislation. The time for the reduction of pension expenditure, which has increased from thirty-five million dollars thirty-six years ago to one hundred and eighty million dollars to-day, is evidently to be postponed. The River and Harbor Appropriation Bill, popularly called "the pork barrel" bill, carries sums amounting to over twenty-five million dollars, and the New York "Sun's" comment is that it "has been framed with the evident intention of satisfying so thoroughly the local demands of the members of Congress on both sides of the House and Senate, without regard to political affiliations, that it will slip over the legis-

lative ways without a bump or a crack." The Naval Bill reported and debated last week authorizes two battle-ships besides minor vessels, and an increase of about \$23,000,000 in money appropriated. The Webb bill (a modified form of the Kenyon bill), regulating inter-State shipments of liquor, has passed both houses.

A Strike Averted For a week or so last month there seemed to be some danger that travel and the transportation of freight in the whole eastern part of the United States, comprising a population of fifty million people, might be impeded seriously by a great strike. For some time the Brotherhood of Locomotive Firemen and Enginemen have been making certain demands upon the railway managers. Both sides avowed their willingness to arbitrate the question. That, however, did not end the dispute, for there was a very emphatically expressed difference of opinion as to the form of arbitration. The firemen (we use the term here to include also the engineers who belong to the firemen's union), wished the matter referred to a board such as is provided by the Federal law known as the Erdman Act. According to this law the arbitral board would consist of one person selected by the employees, another by the employers, and a third chosen by these two, or, in case of an irreconcilable difference between them, a third chosen by a member of the Commerce Court or the Inter-State Commerce Commission, and the Commissioner of Labor. The arbitral board can take testimony under circumstances and with powers resembling those that surround a court or a governmental investigating commission. While the question of award is under consideration by the board, the men cannot strike and the managers cannot discharge employees who are parties to the dispute. An award, after it is made, endures for a year. The railways objected to this arrangement because they regarded the provisions of the Erdman Act as unsatisfactory. Their argument was that naturally the railways' representative would be inclined one way, the employees' representative another way, and the third man would have to decide the case. This, the railways argued, was too much responsibility to be placed on any one individual. Instead of such a board, the railways suggested one formed like the board that settled the engineers' demands last fall.

They said that they would be satisfied with a board of six—two representing one side, two the other, and two neither side. This plan was unsatisfactory to the firemen. They said that such a board as the railway proposed would have no such power to compel testimony and secure evidence as a board established under the sanction of the Erdman Act. It was furthermore argued that a board of six might become deadlocked, and that, anyway, it did not essentially change the fact that the decision might rest with the representative or representatives of the public. It did not seem possible that either side would be willing to be responsible for a strike over the question as to the machinery by which a strike might be settled. The railways and managers finally receded from their position. In consenting to a board composed according to the Erdman Act we believe they acted wisely and in accordance with a sense of responsibility alike to their stockholders and to the public. The principle of arbitration has certainly advanced, when a great industrial dispute such as this can be resolved at last into a disagreement as to the manner by which the arbitration principle shall be carried out.

The Trusts and the "Seven Sisters"

Probably the last important act of Woodrow Wilson as Governor of New Jersey before assuming the Presidency of the United States, in fact one of the most important acts of his whole administration, was the signing last week of the new New Jersey Anti-Trust Bills. As *The Outlook* has already recorded, these bills are really eight in number, but it is seven of these bills, which are usually associated together and known as the "Seven Sisters," that fundamentally change the position of New Jersey with regard to corporations. In the past, as is well known, New Jersey has been amiable in the extreme in its treatment of corporations—so much so that most of the greatest corporations in the country have made their home in that State. The attitude of New Jersey as assumed in these bills, however, is very far from amiable. By means of these measures New Jersey has adopted the principle of resisting the modern tendency toward combination and of directly undertaking to promote and foster competition. Not only is monopoly specifically declared to be illegal, but so is any combination or agreement to limit the production or increase the price of

merchandise, to prevent competition in making, transporting, or dealing in merchandise or any commodity, to fix any standard price at which any commodity may be sold to the consumer, or to make any agreement or arrive at any understanding by which there is precluded free and unrestricted competition among those who make the agreement, or among any purchasers of their commodities. Holding companies, moreover, can no longer be formed in New Jersey. These provisions, it can be seen, are very far-reaching, and are based upon the idea that the regulative force by which the evil of modern industrial growth can be checked is the force of competition. It will be very interesting indeed to watch the effect of these laws. They represent a distinct policy with reference to the trusts. A discussion of a trust question will be found in connection with the account of the Cash Register and Bath-Tub cases which appears elsewhere in this issue.

Castro and Mylius

Contrary to the judgment and decision of the immigration officials, two aliens whose cases have attained some prominence have been, temporarily at least, admitted to the United States. Each of them had been excluded on the ground that he had been guilty of a crime involving moral turpitude. One of them, Edward F. Mylius by name, had been convicted of criminal libel and had served ten months in jail. The other, Cipriano Castro, former President of Venezuela, who has been for a few years an exile from his own country, had been charged with having directed the killing of a man named Paredes, and had, in the opinion of the immigration authorities, virtually acknowledged the truth of the accusation by refusing to answer questions and by his behavior under examination. The immigration authorities said in each case that the applicant was not admissible, and excluded him. Appeal was taken in each case to a United States District Court, and in each case the judge reversed the decision of the immigration authorities and decided that under the law the applicant was admissible and should not be excluded.

The Questions Before the Court

The question before the Court in each case was not whether the applicant was the sort of person that America should welcome to its shores, but whether he was the sort of person that the immigra-

tion authorities were authorized by law to exclude. The law says that the immigration authorities may exclude a man who has been convicted of a crime involving moral turpitude or who confesses to such a crime. Mylius having been convicted of a crime, the question in his case was whether the crime he committed involved moral turpitude. Castro not having been convicted of crime, the question in his case was whether he had acknowledged the commission of it. In the case of Mylius the Court does not deny that knowingly to circulate a libelous story about a man involves moral turpitude; but it declares that a man who publishes a paper that circulates such a libelous story may not know that the paper contains such a story, and therefore, though he may be convicted of libel, he may be guilty merely of negligence and not of a deed that is depraved. The Court does not say that Mylius was ignorant of what his paper published; it merely says that the immigration authorities can take into consideration only the fact of his conviction, and cannot go behind the returns to ascertain the moral nature of the particular crime he committed. The Court's decision is thus purely a technical one. In the case of Castro the Court also said that the immigration authorities cannot go behind the returns; and that since Castro made no explicit admission of crime, it is beyond their power to accept his silence and behavior under examination as equivalent to an admission of crime. On behalf of each man it has been pleaded that the crime of which he has been charged was purely political, and therefore he should be admitted under the provision that permits the entrance of political refugees. We are happy to say that the Court does not give any comfort to this notion that the destruction of a political opponent's life or the staining of his reputation to secure political advantage, whether expedient or not, is defensible in morals.

What the Law Ought to Be

If on appeal to the Supreme Court the interpretation of the immigration law propounded by lower courts is sustained, then we believe the law ought to be changed. Entrance to this country is not an inherent right; it is a privilege extended by the Nation. That privilege ought to be extended liberally to every one whose health, intelligence, and character are such as to render him capable of becoming a good citizen. This country is an asylum,

but not an insane asylum; a school, but not a reform school. The determination of what particular cases come under the general provisions that exclude undesirable aliens is an administrative function. It ought not to be, and in the nature of the case cannot be, a judicial function. To pass upon the eligibility of a million immigrants a year is a task that cannot be burdened even by those legal technicalities that safeguard the rights of citizens. The burden of proof should not rest on the immigration authorities to prove an alien ineligible; it ought to rest on the alien to show that he is eligible.

Of itself the Mylius case is not highly important. Neither the Slander and Journalism liberty of American citizens nor the reputation of American public men is in serious danger through the admission to this country of one Anglicized Belgian. What is important is the relation of this case to the standard of public and private morals on a matter that affects not only the reputation of public men but also the liberty of citizens. There is no evil more subtle and more real in America than the willingness of newspapers to circulate malicious gossip about public men so long as it serves a political or commercial purpose, without regard to the rights that every man has in his own reputation. "The theory appears to be"—we quote from an editorial in a New York newspaper on an English case—"that you may catch up a lot of malicious inventions about public men, first circulated in pothouses and back alleys; then help them along with additions of your own, and at last put the whole mass in print, excusing yourself on the plea that if the stories were not true the slandered persons ought to have branded them as false long before." The New York "Evening Post," from which these words were taken, was commenting on the apparent attitude of those who circulated certain slanders against members of the present Cabinet in Great Britain through the London "Outlook;" but the truth does not change in crossing the Atlantic. License to slander public men means the placing of a serious obstacle in the way of the people's securing for public office the very men who are most likely to serve the people most honestly—those who care for their own good name. Edward Mylius, whom the "Evening Post" welcomes as a desirable immigrant, slandered only a king, it is true, while the people whom the "Evening Post" con-

demns slandered Cabinet ministers; but the principle is the same. It has been somewhat depressing to note the number of newspapers which have defended Mylius on the ground that what he did was impolitic, inexpedient, execrable in taste, decidedly untactful, but not such as to indicate low moral standards. It is depressing to find that these newspapers have no higher moral standards for the high vocation which they follow. Among these newspapers is the very one from which we have quoted. The "Evening Post" does well, however, to see and state the lesson that it derives from the case of the London "Outlook:" "The moral of the whole will be lost unless the decent members of the press everywhere are prompted, by this exposure of reckless mendacity, to take anew an oath against all such hasty defiling of their columns—and poisoning the public mind—with back-stairs gossip and wicked efforts, by insinuation, to rob men of their good name."



The Poet of the Sierras

The death last week of Joaquin Miller, so often described as "the poet of the Sierras," recalls a picturesque personality. The real name of the poet was Cincinnatus Heine Miller. It is said that while he was quite a young man he acquired the nickname "Joaquin" because of his energetic defense in a law court of a Mexican bandit who was named Joaquin Murietta. In time he came to prefer what started as a nickname to his own clumsy and grandiloquent name, and "Joaquin Miller" was the only name by which he was known for many years. In early days he took part in the mining life of the California gold fields, lived with Indians, and had intimate associations with the mountain and ranch life of Oregon and California. Like Bret Harte, he did his first work through the newspapers. His "Songs of the Sierras" attained no great fame in this country, but received applause and excited interest in England, with a reflex interest in the United States. Miller went to London and there was more or less lionized and made much of as a literary product of the wild West. His first book of poems was followed by several others and by a novel about the "Danites" which had, we believe, greater success in the form of a play than as a book. Joaquin Miller's standing as an American writer has been well expressed by one critic who has said that his poetry had attracted attention

more on account of "its genuinely romantic content and its brilliant if true color than on account of its artistic excellence." For more than twenty years Joaquin Miller had led a life remote from the cities in the Piedmont Hills in California, where visitors found a notable figure clothed in buckskin with flowing white hair and a broad sombrero. Here he planted hundreds of trees, built picturesque but small homes, and attracted about him a few men and women who with him lived like philosophical hermits. More than once reports have come of his death, but without other foundation than that the weakness of age two or three years ago reduced his normally active physique to helplessness.



An Opportunity to Study New Art Tendencies

"Zees way," said the French attendant, "so—now you see. Ze coob: he is a lady." The man was dusting a picture. It was 10 A.M. The place was the Armory of the Sixty-ninth Infantry, Lexington Avenue and Twenty-fifth Street, New York City. The great interior space, extending over almost a city block, was divided into eighteen rooms, or rather pens, whose wooden walls rose a dozen feet or so and were covered with burlap. Against the walls there hung over a thousand pictures. "Aw, g'wan wid yer," replied the policeman; "what er yer kiddin' us?" But the whole show was not so enigmatic as was this particular "cubist" picture. Quite the contrary. And so much the contrary that, as it continues until March 15, every one should see it. Why? First, because it will amuse; second, it will instruct. It will amuse, for there never seemed a clearer case of "dignity and impudence" than that of the cubists alongside the classicists; indeed, the cubists outmatch the "Impudence" expressed by Landseer's little dog in his well-known picture, if one may judge from the canvas which the Frenchman was dusting. Apparently it was only a jumble of cube-like looking forms. One is told that this and its neighbors represent "A Dance" or "A Procession;" that they depict "Paris" or "Seville." One may have visited Paris and Seville and be fairly familiar with processions and dances, but one looks and looks and makes nothing at all out of "zees coob." If we listen to those who are in sympathy with the three movements called Cubism, Post-Impressionism, and Futurism, we learn to

our astonishment that they may really be traced to three men who painted two generations ago—Ingres, the classicist; Delacroix, the romanticist; and Courbet, the first of the realists. Agreeably with this notion, the Association of American Painters and Sculptors has got together a representative lot of works of art, so that the public may see the results of the new influences at work in other countries, and may—if it can—trace the pedigree of the painters who call themselves Cubists, Impressionists, and Futurists, claiming that they are respectively carrying on the elements of order, romance, and realism!

The Old and the New

Among the famous painters represented at the exhibition managed by the Association of American Painters and Sculptors most are French. Every one will be anxious to see a show in which there are, as in this, good representations of the works of Ingres, Delacroix, Courbet, Daumier, Corot, Puvis de Chavannes, Degas, Manet, Monet, Renoir, Sisley, Pissaro, and Cézanne. And to the worth-while canvases of these men a little incisive cynical Spanish note is added, "A Monk and a Witch," Goya's miniature on ivory; and there are one or two Whistlers. Among less famous names there stand out those of certain well-known and well-liked American painters—Mary Cassatt, for instance (often claimed as belonging more properly with French artists because she has painted exclusively in Paris), Theodore Robinson, Alden Weir, Davies, Ryder, Hassam, Bellows, Boss, Twachtman, Lawson, Henri, and others. Finally come the foreigners, representing the latest accent of to-day, the often inspiring Augustus John, the sometimes inspiring Vincent van Gogh and Paul Gauguin, and the not at all inspiring Matisse, Picabia, and others who, at least to the "man in the street," seem entirely misguided. The large number of canvases by these artists would indicate that the Association of American Painters and Sculptors had embarked on a propaganda; but Mr. Davies, its President, assures us that its sole object is to put works of art on exhibition so that intelligent people may judge for themselves. Well, here are the works of art. And here is the intelligent public. Will it take the policeman's point of view? We shall see. Meanwhile the Association's effort has already accomplished two welcome results for which we should be duly appreciative. It has shown conclusively that a large, inter-

estingly selected lot of pictures attracts many observers, and, second, that when those pictures are selected to demonstrate certain theories they provoke instant, vivacious, and helpful discussion. That the present exhibition will be useful in popularizing painting no one can doubt, even if it does not popularize the latest tendencies in painting.

Professor Bergson at the City College

On Thursday of last week Professor Henri Bergson, the distinguished French philosopher, spoke in the great Assembly Hall of the College of the City of New York under unusually interesting circumstances. Mr. Bergson is a believer in democracy and in the ability of mankind to make conscious social efforts that shall produce progress towards higher stages of civilization; it was thus appropriate that one of his last public addresses in this country should be made at the City College, which is peculiarly, among all the educational institutions of this country, a product of democratic effort. The hall was practically filled by the students and officers and faculty of the College, but there was room for a few representatives of the public, among whom a member of the staff of *The Outlook* was fortunate enough to be included. Dr. Finley, President of the College, who himself has been a University visitor and lecturer in Paris, in a delightful and happy speech of welcome explained to Mr. Bergson the purposes and functions of the City College in the educational life of this country. The head of the French Department of the City College gave the address of welcome in Mr. Bergson's native tongue; the head of the Department of Philosophy extended the right hand of fellowship, so to speak, for his philosophical colleagues; and President Nicholas Murray Butler, of Columbia University, at the conclusion of the exercises, spoke of the value of such visits as that of Mr. Bergson in contributing towards the development of what he felicitously called the "international mind." The two thousand students, all of them New York boys and young men, greeted the distinguished visitor with two or three striking forms of the characteristic American "college yell," a kind of greeting which the guest of the occasion seemed to understand and to appreciate. Indeed, understanding and appreciation were mutual, for the great portion of the assembled students of the College, which

justly prides itself on maintaining a highly developed and largely attended department of French, clearly understood Mr. Bergson's address, as was indicated by their applause and other marks of appreciation and approval of the points which he successively made.

The College and Democracy

Mr. Bergson spoke in French, apparently extemporaneously, and with great simplicity, although with great effectiveness. His argument may be briefly epitomized as follows: The function of the college is twofold. It must teach fact, and it must train the intelligence, the latter being really its most important work. Even the acquisition of facts, which is often regarded as the exclusive work of research in university or so-called higher education, should be made to exercise and develop the intelligence. Perhaps the greatest products of intelligence are judgment and good sense. A famous French political philosopher, Montesquieu, has said that the foundation of a democracy is virtue. To virtue should be added judgment and good sense. In a monarchy the character of the monarch may sometimes, either by chance or by design, be better than the national character. In a democracy the character of the government may be worse or equal to, but never better than, the national character. It is for this reason that in democracies like those of the United States or France the function of the college is of such vast social import, for it is through the college that judgment and good sense, inspired by idealism, can best be developed. Mr. Bergson preceded this appeal for practical idealism in collegiate education by briefly restating the now well-known and fundamental doctrine of his philosophy, namely, that life is and must be constant progress; that progress in the individual is attained only by conscious and definite acts of the will; and that this conscious and continued exercise of the will inevitably brings progress, sometimes by sudden and surprising leaps and bounds following a long period of painful effort. In other words, man is a free agent to choose between spiritual life and spiritual death.

Uncle Sam and the Birds

It is earnestly hoped that in the few days left to the present Congress affirmative action may be taken upon the pending bill to protect, by United States law, the game and

insect-destroying birds which are migratory in their habits. All, or nearly all, States have laws prohibiting and regulating the killing of birds within their own limits; but, as Senator McLean, in reporting on the present bill, declared, the strong temptation pressing upon every State to secure its full share of edible game birds during the spring and fall migrations has rendered harmonious and effective State supervision impossible. Federal regulation has become a prime necessity if the extermination of these birds is to be prevented. In Europe several of the great nations have entered into a joint agreement for just such purposes; but as the passing of migratory birds from one State to another properly brings their control within Federal law, the obvious course of action in this country is to pass a Federal statute. There is no question that the destruction of game birds, and of those birds which are valuable beyond description through their destruction of insect life, has been ruthless and indiscriminating. Despite the stringent State laws about game birds, enormous quantities are still sold by provision dealers; while some years ago it was asserted by the United States Department of Agriculture that the loss to farmers in a single year, caused by insects alone, could be put at not far from \$800,000,000. This yearly loss is made graphic by the statement that it costs the country many millions of dollars more yearly to feed our insects than it does to educate our children. Two illustrations which have been given of the insect-consuming power of birds are that a single yellow-throated warbler will consume ten thousand aphids in a day, and that a scarlet tanager has been seen to eat thirty-five gypsy moths a minute for eighteen minutes at a time. One of the writers on this subject, Mr. Forbush, states that in Pomerania an immense forest, in danger of being utterly ruined by caterpillars, was unexpectedly saved by cuckoos. They were on the point of migrating, but saw their opportunity, established themselves in the vicinity for weeks, and absolutely cleared away the caterpillars and saved the forest. Instances like this might be multiplied. The movement represented by the proposed legislation has the hearty support of bird lovers and of those who know the conditions of agriculture. It would be a great pity if, through non-action by this Congress, the matter should go over and the struggle for relief should have to begin anew.

WORKMEN'S COMPENSATION

When a machine is injured in the course of its use, the owner of the machine bears the cost of the injury and charges it to the expense of production, for which he receives payment as he sells his goods. When, however, a workman is injured in the course of his employment, the cost of the injury comes upon him, who can ill afford to bear it; and if his injury is serious, resulting in long incapacity for work, or in death, his family is drafted into that great army of dependents that is a reproach to our civilization.

There is no reason that common sense can accept why the cost in human efficiency and human life of the production of the things that people need should not be charged to the account of that production, just as is charged the cost in injury to machinery.

It is this consideration that has led to the passage of workmen's compensation laws. Among the States to adopt such a law was the greatest industrial State in the Union, New York; but the highest court in that State declared that the people had no power to pass such a law; the judges said it was a good law, a greatly needed law, but that it was unconstitutional, because the employers were required to charge to their expense account injuries to the workmen. Now New York is trying to see if it cannot have some kind of workmen's compensation law that will be constitutional.

There are two ways by which the State can conceivably do this.

One way is by the slow process of changing the Constitution so that the Legislature will be empowered to pass a compulsory compensation act.

The other way is to frame a measure in such a form that the employer will not be compelled by the State to compensate his employees, but will find it very disadvantageous to himself if he does not do so but elects to take his chances in the courts, because he will find himself stripped of his common law defenses.

There are several States which have chosen the second of these alternatives; and it is the second of these alternatives which is under serious consideration in the New York Legislature at present. At the same time there is also pending in the Legislature a resolution to amend the Constitution so that the first alternative may be adopted.

There is practically no serious opposition

to the proposal that some kind of workmen's compensation law be passed in New York; but there is a warm dispute as to what form that law should take.

It is evident that if workmen are to be compensated for injury there must be a fund provided out of which such compensation can be paid. There are four possible ways for providing such a fund. First, each employer may reserve a portion of his income out of which to pay his own employees. This of course is possible when the employer is a great corporation: but it is practically out of the question with the small employer, who would find it impossible to meet the cost of a serious disaster suddenly occurring. Second, a number of employers may join in establishing a common compensation fund, thus carrying on for this particular purpose a process of mutual insurance. Third, the employers who choose to act in accordance with a compensation law may be required to take out insurance in private liability companies. There is a great objection to this, especially on the part of organized workmen. The reasons for this objection are that these liability companies have no interest whatever in the relation between the employer and the employees, and are therefore likely to disregard all the human element that the employer would take into consideration; that some of these liability companies have, at least in the past, been guilty, like some other corporations, of sharp practices in order to save payment of the insurance; and that the cost of the agents necessary for the securing of business adds unnecessarily to the cost of the insurance, and therefore subtracts from the amount that the workman otherwise might receive. Fourth, the fund out of which compensation may be paid may be administered by the State, each employer—and possibly each employee—contributing his quota to the fund, the disbursements being made by a department of the State government. The objections to this method are suggested in the course of Mr. Hotchkiss's article printed in this issue. Those objections are not so serious to an insurance fund to which employers are compelled to contribute as they are to the general practice of State insurance against fire, ordinary accidents, and death; but they are very forcibly expressed by certain employers and by representatives of liability companies.

There have been two important bills before the New York Legislature. One adopts the

liability company plan, the other adopts the State insurance plan. In favor of the latter are the labor unions, while against it are arrayed the majority of big employers and the casualty companies who are willing to accept the other bill as an alternative. It is now proposed that the two features be combined, with possibly the other two features also, so that the employer may have his choice of funds—an individual fund, a mutual fund, a liability companies' fund, or a State fund—from which to draw.

We have simply stated here in broadest outlines the situation in New York, without undertaking to indicate what particular method should be followed. Public opinion appears to be moving toward what we believe is the wisest course—the adoption of a system which will give the employer a choice among the various methods. It is even conceivable that a bill might be drafted establishing a compulsory compensation system, with these four optional methods as to insurance, which would go into operation immediately upon the adoption of the Constitutional amendment permitting a compulsory compensation law.

The significant thing about this whole situation is that the discussion has changed from an argument between those who believed in workmen's compensation and those who opposed it, to an argument merely over methods. Nothing could more clearly demonstrate the great advance that has been made within recent years in the development of a keener public conscience and a greater sense of public responsibility for all that affects social welfare and that impedes or promotes social justice.



CHINESE INDEPENDENCE

An American correspondent living in Shanghai, whose letter indicates that he has a broad and intelligent knowledge of Chinese affairs, writes to us protesting against recent editorial utterances in *The Outlook* which expressed our belief that the Government of the United States ought at a very early date, if not immediately, to recognize formally the new Chinese Republic. "It would not," he says, "be a kindness to the Chinese to take any step which would render more difficult the solution of problems with which the present Government has to grapple, aside from the fact that 'republic sympathy' would really be wasted upon the present Chinese Government, which is only *provisional*, and

which is a military autocracy tempered with discretion."

In addition to this general objection, he gives some specific objections to recognition. He says that Secretary Knox at the outbreak of the revolution agreed with the Powers to take no action regarding China except in conjunction with the Powers, and that to recognize the Republic after this promise would "certainly be an act of stultification." We reply that Secretary Knox's agreement dealt solely with the question of intervention by force, and that recognition has nothing to do with intervention. Our view is confirmed by the fact that the State Department at Washington has semi-officially announced that the provisional Republican Government, as soon as it is converted into a permanent Constitutional Government by an exercise of the popular suffrage, will be promptly recognized.

Our correspondent says that to recognize the provisional Republic without some guarantees of its financial responsibility would seriously impair China's credit in the money markets of the world. We reply that the United States has already approved of the efforts of the so-called Six-Power groups to loan a very large sum of money to the Chinese Republic on specified conditions, on the ground that such a joint loan would do more than any other one thing to protect China against aggression of foreign Powers. Our correspondent says that the Chinese Republic to-day is seriously involved with Russia over the Mongolian situation, with Japan over Manchuria, and with Great Britain on at least two issues—the Tibetan question and the opium question—and he objects to recognition because it might morally involve us in these controversies. We reply that neither the Government nor the people of the United States have any intention of going to war to assist China, but that if recognition will give China any moral support in resisting the injustice with which she has been treated by Russia, Great Britain, and Japan in these matters, it seems to us to be only another and cogent reason for recognition.

China needs recognition.

For her it is not a mere academic question of the comparative merits of a republic and a monarchy. While we delay she suffers. General recognition might have prevented Russia sending troops into Mongolia. Had the Government at Peking, under President Yuan Shi-kai, been officially recognized among the

Governments of the world, no hostile Power could have sent troops into her territory or dependencies without first declaring war and recalling ambassadors. Thus Russia, under the fiction of protecting her nationals in a disturbed country during revolution, has been enabled to take the first step in seizing territory which would have been regarded throughout the world as robbery by force of arms if the Chinese Republic had then possessed a recognized standing among the nations.

There are those who feel that the eighteen central provinces of China will afford her sufficient room for the development of her new republicanism, and she may very well allow her dependencies to go in order to simplify a difficult situation. China, these critics say, should let Japan have Manchuria, Russia Mongolia, England Tibet, and permit France to fortify herself more firmly in Cochin China. Ignoring the sense of patriotism, which in the heart of any people rebels at the thought of such a solution of territorial difficulties, we ask if such a giving up of her dependencies is practicable for China? How does Germany come into this plan? What will she give to Germany? If she has nothing for Germany, will any plan of division of dependencies succeed? If China acquiesces in this scheme of division, she will find Germany possessing the fortified harbor of Kiaochow in the center of the coast line of the Shantung province. From that port, protected by German guns and German soldiers, there will run the German-built railways into the heart of the province of Shantung. On these will be German officials, and what Germany has not had military training? Is it surprising that with this prospect in view the Chinese regard with alarm the land-grabbing begun by Russia in Mongolia?

China deserves recognition.

From the beginning the new government has shown itself indefatigable in the protection of foreigners. During the revolution the city of Tsingkiangfu on the Grand Canal was the scene of a battle between imperial and revolutionary soldiers. In taking over the city many houses were looted. Some foreigners were living in a Chinese house in a Chinese inclosure, and the gate was stormed by turbulent soldiery. These men retired immediately when the gateman of the compound called through the closed gate that this was the residence of foreigners. After the abdication of the Emperor, when Yuan Shi-kai was in authority in Peking, Yuan's

family came to the missionaries living in Yuan's birthplace in the Province of Honan and asked if in case of riot they might come for refuge to the missionary compound. The property of the foreigner was the safest in the city. These two instances are typical of conditions that prevail all over China.

She deserves recognition for the way in which she has assumed the indebtedness of the old government and promised to conform to old treaties. She has not practiced the policy of repudiation adopted by some of our own Southern States after the Civil War, although her treasury is depleted and she is urgently in need of funds. The revolution which established the Republic was rapid, effective, and well-nigh bloodless. Law and order is well maintained. The Chinese Republic is a safer place to live in to-day than the Republic of Mexico. The new government is friendly to foreigners, anxious to observe all customs of international relations, is satisfactory to the people living under it, and has been or is being ratified by them. If the Chinese elections now in progress indorse the Republican idea, we hope that one of the early acts of President Wilson's Administration will be to give the Chinese Republic the formal and cordial recognition which it deserves, and which it would be inconsistent with the history and practice of the people and the Government of the United States for us longer to withhold.



THE CIVIC THEATER

Mr. Percy MacKaye, in his volume "The Civic Theater in Its Relation to the Redemption of Leisure," has made some suggestions which are well worthy the serious consideration of all those who recognize both the perils and the benefits incidental to the leisure hours of a community. His general purpose is to convert the theater from a private commercial enterprise run for the benefit of the stockholders into a public democratic enterprise run for the benefit of the people. This purpose he defines specifically in the following paragraph:

The Civic Theater idea, as a distinctive issue, implies the conscious awakening of a people to self-government in the activities of its leisure. To this end, organization of the arts of the theater, participation by the people in these arts (not mere spectatorship), a new resulting technique, leadership by means of a permanent staff of artists (not of merchants in art), elimination of private profit by endowment and public sup-

port, dedication in service to the whole community—these are chief among its essentials, and these imply a new and nobler scope for the art of the theater itself.

We may take up in future issues some of Mr. MacKaye's suggestions. But preliminary to the discussion of those suggestions is the fundamental question whether the theater is capable of being made a public benefit.

There appear to us to be two attitudes toward the theater, each of which is self-consistent and self-respecting.

The first is that the theater is essentially and by its very constitution an injury; that it is to be classed with the gambling-house; and that the moral force of the community should be aroused and concentrated in an endeavor to abolish it altogether. This was the attitude of the Puritans in the seventeenth and eighteenth centuries, and the condition of the stage at the time was such as to give some justification for this conviction. It is still entertained by a decreasing minority of good Christian people, who find ground for their belief in newspaper reports of certain plays, in newspaper scandals concerning certain actors and actresses, and in some of the posters displayed upon the walls by certain theaters. We respect this opinion, though we do not share it, and we respect that very limited number of ministers who, with frankness and vigor, use all their influence to dissuade their parishioners from going to the theater, though we think them mistaken in their course of action.

The other self-consistent and self-respecting position to take with regard to the theater may be expressed by the single word Discrimination.

What should we say as to the theater? The answer is, There is no *the* theater, any more than there is *the* novel, *the* newspaper, or, for that matter, *the* religious meeting. There are good novels and bad novels, good newspapers and bad newspapers, good religious meetings and bad religious meetings. This last statement may be questioned by some of our readers, but not by any one who has attended some of the hysterical gatherings which substitute emotionalism for truth and nervous excitement for upright life. What the moral and religious teacher should do is to train those under his influence to discriminate between the good novels and the bad novels, between the good newspapers and the bad newspapers, between the good religious meetings and the bad religious

meetings, and between the good plays and the bad plays. All novels are not to be condemned because some novels are licentious, nor all newspapers because some newspapers are sensational, nor all religious meetings because some religious meetings are hysterical, nor all plays because some plays are vulgar. It is sometimes said that one never goes to the theater without seeing something to which one objects. This is perhaps true; but it is also true that one rarely reads a novel in which he does not find something to take exception to, or a newspaper in which there are not some serious faults, rarely even hears a sermon which he cannot criticize.

The church and the ministry have few duties more important than to train their young people to exercise a sound moral discrimination between the good and the bad in every phase of life. Our impression is that the church and the ministry almost wholly neglect this duty as regards the theater. In a few churches the young people get an idea that the minister regards all plays as bad. In very few churches do they get any instruction which will help them to discriminate between the plays that are beneficial and the plays that are injurious in their effects on character.

The title of Mr. MacKaye's book indicates one test to be employed in the exercise of such discriminating judgment. The theater is neither a church nor a school; its function is neither to preach nor to teach. Incidentally it may teach a moral lesson, as Macbeth does against ambition, or Othello against jealousy; but its prime function is not instruction, but recreation. It takes the spectators out of the strain and stress of life by transferring them for an hour or two into an imaginary world. What is necessary is, not that this imaginary world should teach a lesson or convey a moral, but that it should be a pure, clean world in which they can spend the evening in self-forgetfulness and return to the duties of life on the morrow refreshed and reinvigorated. With all their faults, and we do not minimize them, the theaters in our great cities are rendering this incalculable service to many thousands of tired brain-workers. Bad as some of the plays presented to the public are, we believe it would be a distinct moral disadvantage to the people in our cities if the theaters were closed, unless some equally restful and inspirational recreation were devised to take their place.

THE MEXICAN CHAOS

A POLL OF THE PRESS

ILIED to the American Government for ten months, telling them that the Mexican revolution would be over in six weeks. I was forced to invest my diplomatic mission with a domino and a mask."

This statement was made a fortnight ago by Señor Calero, recently Mexican Ambassador at Washington. "He stated what everybody in Mexico City and many persons in Washington knew perfectly well," says the New York "Herald." "His 'domino and mask' did not fool anybody at Washington," comments the Nashville "Democrat." "While he was officially declaring that the revolution in Mexico was but a trivial affair that would be soon brushed out of the way, the American Government and the American people knew otherwise."

FELIX DIAZ

This opinion has now been confirmed by the startling events at Mexico City—the slaughter in the streets and the elevation into the provisional Presidency of Victoriano Huerta. Felix Diaz is a nephew of Porfirio Diaz, late President of Mexico. The two Diazes somewhat resemble each other in appearance and are said to possess the same iron character. For six years Felix Diaz was Chief of Police in Mexico City. "He was one of the most efficient Chiefs of Police that the capital ever had," declares the New York "Sun." Efficient he may have been, but, according to a statement in the New York "Tribune," "through his domineering methods . . . he became intensely unpopular." The statement continues:

The court martial that tried Diaz condemned him to death, and powerful efforts were made to have President Madero commute that sentence. Madero referred the case to the Supreme Court, and in the meantime Diaz was placed in the island prison of San Juan de Ulloa, in Vera Cruz harbor. He was transferred late in January of this year to the Santiago military prison, fifteen miles from Mexico City.

As the Buffalo "Express" remarks, Felix Diaz was "a prisoner too popular to be killed and too dangerous to be released." But he escaped, and a fortnight ago made Madero practically a prisoner in his own capital. The newspapers variously interpreted Diaz's conduct. Some think that it means an attempt to restore Porfirio Diaz; others, that the younger Diaz really represents the forces of solidarity

as opposed to "the unstable Madero government;" still others, with the New York "World," that the Diaz triumph is "not that of an organization or a principle, but that of scattered mobs with no restraining hand and no purpose but power or plunder," and that, so far as law and order are concerned, Madero, not Diaz, personifies "the only hope of a nation for constitutional rule."

FRANCISCO MADERO

Francisco Madero is the eldest son of the wealthy Mexican planter of that name. The Maderos are known in Mexico and in this country as men of intelligence, and Francisco has been recognized by the press of both countries as a particularly attractive figure. "His moral courage has been admirable," says the New York "Sun," "his patriotism unselfish and sincere." But it appears that he is a kind of Don Quixote, differing from that champion, however, in one respect, thus pointed out by the Galveston "News:"

Whereas Don Quixote was wont to exaggerate the formidableness of any opposition he encountered, Madero is equally prone to magnify his support. He perceived in the shouting of a mob of ruffians, heedless enough to make a carnival out of any crisis, evidence that the nation was behind him, and thus unconsciously exemplified a weakness that has so often been remarked in this country, a refusal to see facts as they are and a determination to distort them to suit his hopes.

Less than two years ago Madero entered Mexico City a conqueror, and the Mexicans elected him to the Presidency. He came to the Presidency, says the New York "Tribune," "by virtue of a violent revolution, and the only thing that could validate his title was success. And he has not succeeded." Why? Let the New York "Herald" explain:

From the first Madero was an easy target for his enemies. His failure to fulfill the chief pledge made him vulnerable. This was the pledge to divide the land among the people when he had conquered Diaz—in other words, to break up the great estates. This was the platform on which Madero went to war and on which he fought his way to victory. During his time in the Presidency Madero has never made a move to break up the great estates. Rebuked for this at different times, his reply has been that he could not do everything at once and that he must have time. The division of the land, however, was something the people had fought for and they were not patient. Within six months the country was ripe for a revolution

against Madero, and the agitators were not slow to take advantage of the situation.

The second reason for Madero's downfall appears to be financial. The "Herald" continues:

When he was elected there were approximately \$40,000,000 in the treasury. This fund was exhausted, also a loan of \$20,000,000 which Gustavo Madero negotiated abroad. Another loan was being arranged when the present uprising occurred. So to the charge of betraying the masses by failing to put through the land laws was added the charge of extravagance.

A third reason, and one which will surprise many, is thus put forth by the New York "Times":

The civil courts are quite as corrupt as they ever have been, while the President, whose entire term of office has been marked by squabbles with Ministers, Senators, and Deputies, has assuredly failed to secure the respect or esteem of the people. Whatever new miseries unhappy Mexico must endure, she is undoubtedly well rid of Madero.

But there was a fourth and even grosser weakness. Porfirio Diaz had kept order by stern, instant discipline and the sudden, effective use of the police and the army. Madero acted as if milder measures would be better. For instance, the Washington "Times" thus chronicles:

Bernardo Reyes inaugurated a revolt soon after Madero became President. . . . Reyes was captured and locked up.

Diaz would have hanged him as a traitor.

Later, Felix Diaz turned traitor, started the Vera Cruz revolution, and was duly captured and imprisoned.

Diaz would have hanged him as a traitor.

Madero mistakenly allowed both these malefactors to live and plot again. . . .

If Francesco Madero had used the iron-fisted methods of Diaz the elder, there would have been no uprising in his capital yesterday, no assault on the palace, no storming of the arsenal. . . .

Madero believed he could have order in Mexico without using the mailed fist. Perhaps some day it will be possible; not now. . . .

VICTORIANO HUERTA

For some time Victoriano Huerta has been senior officer in command of troops in the Mexican army, with the rank of Major-General, and during recent months has commanded the Federal forces about Mexico City. How he betrayed Madero, forced him to resign, made him prisoner, and succeeded him as President, is told in our review of the week. The New York "Times" comments as follows on the resulting situation:

Madero's prevailing foes turn out to be they of his own household, but it is probable that

this is because his rule was doomed. If he had been able to suppress the revolt quickly, or even to make evident progress against it, he might, perhaps, have maintained the constitutional government. . . . This, perhaps, disposes of Madero, but it is not clear that it disposes of disorder. Madero's own prediction of what would follow his departure will now be put to the test. Will Diaz and the other opponents of Madero accept Huerta's leadership, make peace, and loyally support a new government, or is each new ruler to be the occasion for a new revolution? The spectacle of Madero overthrown in an instant by the turning against him of his own General gives little encouragement to those who hope for the speedy establishment of stable conditions in Mexico.

On the other hand, the New York "Evening Post" is more optimistic. Any settlement whatever in Mexico, it says, even if but temporary, would have been welcome, and General Huerta's is perhaps as satisfactory as could have at the moment been found. To force a cessation of the war, raging in the very capital, declares the "Post," was by so much a patriotic act. The paper adds:

Something had speedily to be done to prevent, not alone a bloody and fruitless civil war, but foreign complications threatening the very independence of Mexico. The last have now seemingly been averted, and that is a great gain, even if the ultimate solution of the real Mexican problem remains yet in the unknown. There is no great promise in a military interregnum. One does not like the idea of the Pretorian Guard making Presidents. But the acute crisis is passed, and the Mexican people may yet find a way to struggle back to stable civil government.

THE EFFECT UPON MEXICO

According to the New York "Times," "organized robbery, rapine, and murder prevail in many parts of Mexico, and the only hope of restoring peace and order is in the institution of a powerful central Government." At all events, orderly constitutional government, thinks the New York "Tribune," has been set back many years. The "Tribune" prophesies:

Every new revolt incites others. Every time the Constitution is violated the next violation of it is made easier. . . . Many more lives will be lost, for the Mexicans are fierce and deadly fighters. Business will be disturbed and property will be destroyed. Above all, the political morals of the country will be degraded.

The worst feature of the present state of affairs in Mexico, however, affirms the New York "Sun," is the light it sheds on Mexican character. "Under the stern and generally beneficent rule of the great [Porfirio] Diaz . . . the nation had prospered materially and developed as rapidly as any nation of Latin America." The "Sun" adds:

When that great man went, what remained? The last two years of continuous disorder, rebellion, and bloodshed seem to make it all too likely that a long and rough road lies before Mexico. The present chaos is no accident of personal mischance. It is the natural consequence of a people's character. Mexico has yet to learn the elements of self-government—that is the unavoidable moral of present facts.

INTERVENTION ?

If law and order cannot be maintained in Mexico, what is Mexico's next-door neighbor to do? While the American press shows a temper of patience and forbearance, it does not forget that in the present instance we have a special right to feel concerned, as very many thousands of our citizens reside in Mexico. We may have nothing to do with Mexico's revolutions as long as they do not affect our rights or the rights of our citizens, as the Baltimore "Evening Sun" asserts; but all papers agree in its further statement that "continued political anarchy does affect the rights and lives of all foreigners in that country." There is still reason to hope, says the New York "Tribune," "that there will be no need of intervention, though if there should be our Government could be trusted to act with promptness and energy." Its action, however, might, according to the "Tribune's" statement, be subject to all of the following conditions:

The appearance of the American troops south of the Rio Grande would serve to amalgamate into a single resisting foe both loyal and rebellious Mexicans. The character of the country lends itself to a type of warfare calculated to tax the endurance of a large body of trained soldiers.

Some experts take the view that no invading army of fewer than 300,000 men would be effective. That would necessitate a call for volunteers, in addition to the employment of the organized militia.

It is believed also that even with such a force the effort to restore peace and establish a stable government in Mexico would involve protracted warfare. The period is variously estimated, the maximum prediction being not under six or seven years.

Officers who have visited Mexico point out that it is not merely a question of getting troops to the capital, but that the lines of approach must be protected for every mile from the border line or the seaport to the capital. It is this which would require vigilance and would call for an extraordinary force, while guerrilla warfare in a broken country, conducted by troops who had the entire sympathy of the inhabitants, would prolong the struggle and involve this country in an expense of blood and treasure which defies estimate.

President Taft's view of intervention

is thus presented by the New York "Herald:"

With the familiarity we have had in the carrying on of a war in the Philippines and in Cuba, no one with a sense of responsibility to the American people would involve them in the almost unending burden and thankless task of enforcing peace upon the 15,000,000 people fighting among themselves when they would necessarily all turn against us at the first manifestation of our purpose to intervene.

THE PRESIDENTIAL RESPONSIBILITY

This outlook does not dismay newspapers of the type of the New York "American." It declares that Americans, "through a lag-gard and chicken-hearted President, have made American threats of intervention a mockery and the power of the great Republic the laughing-stock of the insurgents and regulars alike." The paper informs us that "one hundred or more of American citizens have already been slain," and adds:

Does any man think that Germany would have endured this outrage for a day? Does any man believe that English war-ships would not be already bombarding Vera Cruz for a similar outrage upon English citizens?

Another New York paper, the "Evening Post," makes this rejoinder:

One editor seizes the opportunity to denounce President Taft as "laggard and chicken-hearted" for not at once declaring war on Mexico, and asks if, in case it were a question before the English Government, "English war-ships would not be already bombarding Vera Cruz." But the only bombarding that Americans need to undertake at present is against the utterers of such incendiary nonsense. . . .

Meanwhile, what has already happened is a fine justification of the cool and sound policy of President Taft in keeping hands off. A precipitate intervention would have created ten thousand evils for every one that it cured. Mr. Taft stood resolutely by the position which he first took, that the Mexicans must be left to fight their own quarrels through—so long as Americans were not exposed in any numbers to slaughter—and the result must be a great source of gratification as well as relief to him. It certainly is to the whole country.

Reluctant as the American people would be to undertake the task, if we are compelled to act, warns the New York "World," "the flag of the United States, once raised south of the Rio Grande, will never come down." But this, says the New York "Times," is an "empty threat."

Under no conceivable circumstances, preaches the Washington "Times," "should the Taft Administration assume to commit this Nation to a policy that might have to be

reversed by the Wilson government less than a month hence." On the other hand, the people of the United States, who four years ago chose Mr. Taft for their chief servant, have not yet discharged him of his service, the Washington "Herald" reminds us, and concludes:

That another man has been chosen to be chief servant when the present servitor's time of duty expires; that a Democrat is to replace a Republican in the President's office; that another party's policies are to guide the Government

instead of the policies of the party now dominant, neither lessen nor enlarge the responsibilities that lie upon President Taft; and those conditions do not lessen the confidence and the need of the people in him and for him. . . .

That he may preserve to the end of his administration—that his successor may preserve to the end of his administration—the general peace to which the United States has been a willing party is the will, the prayer, of all the men and women of the United States. . . . That he may preserve the National honor and dignity, which are as holy as peace, is their equally earnest will and prayer.

BATH-TUBS, CASH REGISTERS, AND THE TRUST PROBLEM

THE juries in two notable trust cases have lately brought in verdicts of guilty. In the one case, commonly known as the "Bath-Tub" case, eleven corporations and sixteen men were convicted and sentenced to pay fines of varying amounts. In the other case, twenty-seven men connected with the National Cash Register Company were convicted and sentenced to various terms in jail.

These cases illustrate two phases of the vexed problem of the control of corporations and throw needed light on the much-debated "trust question."

THE CASH REGISTER CASE

In the Cash Register case it was charged that the defendants, who were officers and responsible employees of the National Cash Register Company, had engaged in a conspiracy in "undue, unreasonable, direct, and oppressive" restraint of trade. The cash register has been in use for twenty years. Early in that period the National Company did approximately eighty per cent of the business in cash registers; at the end of that period its proportion of the business had increased to ninety-five per cent. The National was immeasurably the strongest force in the business. Its policy was to compel its smaller competitors either to go out of business or to sell out to the National. In the accomplishment of this purpose, it was charged, the National indulged in various practices:

BRIBERY AND ESPIONAGE

1. It bribed the employees of competitors

to reveal the secrets of the competitors' business. By this means it obtained knowledge of prospective buyers of cash registers, of customers who had ordered cash registers, of those who had purchased them but had not yet fully paid for them, of the volume of business being done by the competitors and the places in which it was being done, of inventions and applications for patents by the competitors, and of their financial condition and connections.

2. It bribed the employees of truckmen, express companies, railways, telegraph and telephone companies, to reveal information in regard to the shipping of cash registers by competitors, and in regard to communications between the competitors and their agents and customers.

ATTACKS UPON COMPETITORS' CREDIT

3. It used its influence and the influence of its agents with banks and other institutions, sometimes going to the extent of making false statements, to injure the credit of competitors in order to prevent their securing money for carrying on their business.

4. It required its sales agents to interfere in every way possible with the sales of competitive cash registers. The means which it instructed its agents to use included the making of false statements with regard to the cash registers themselves, as well as false statements reflecting injuriously upon the business character and financial credit of its competitors.

5. It offered to sell to prospective purchasers of competitive cash registers the National's machines at much less than the

standard prices and upon unusually favorable terms.

"JUNK," "THIRTY CENTS ON THE DOLLAR,"
AND "KNOCKERS"

6. It induced persons who had already ordered competitive cash registers to cancel their orders and purchase from the National, by, among other things, making further reductions in the price of the National registers equivalent to the amount already paid on the purchase of the competitive cash registers. It induced persons who had already bought other cash registers to exchange them for machines of the National, whereupon it exhibited in the window of stores where the National cash registers were for sale these machines of competitors bearing placards with, for instance, the word "Junk" printed on them, or, in other cases, with the words "For Sale at Thirty Cents on the Dollar" on them.

7. It offered for sale to prospective purchasers of other cash registers, cash registers made in imitation of those others, and at a price not only much lower than the regular price of the other cash registers, but in some cases much less than the manufacturer's cost. The cash registers which were thus offered for sale in competition were known as "knockers." The manufacture of a particular type of "knocker" was discontinued as soon as its use was no longer necessary.

8. It sometimes offered for sale "knockers" having weak and defective mechanism. This practice had two purposes. It enabled the sales agent to point out the weak and defective mechanism and to claim that the competitive cash register had the same shortcomings. It also enabled him, in case the customer insisted upon purchasing the "knocker," to persuade the customer to purchase a genuine National machine when the "knocker," as was inevitable, speedily broke down.

9. It instructed its sales agents secretly to weaken and injure the interior mechanism and to remove and destroy parts of competitive cash registers in actual use by purchasers whenever they could get their hands upon them. The object of such instructions was obviously to cause the purchaser of a competitive cash register to become dissatisfied and to turn to the National to replace it.

THREATS, DISGUISES, AND ENTICEMENTS

10. It threatened competitors and purchasers of competitors' machines with suits for infringement of the National's patent

rights, when, as it well knew, no such patent right existed, and no such suit was contemplated or would really be begun.

11. In other cases it began suit against competitors and against purchasers of competitive cash registers for infringement when it knew well that there was no ground for such suits and when there was no intention of pressing the suits beyond the point necessary to harass the competitors.

12. It organized cash register manufacturing concerns and sales concerns ostensibly as competitors of itself, but in fact as convenient instruments for gaining the confidence and obtaining the secrets of competitors.

13. It induced, by offers of largely increased compensation, the agents and employees of competitors to leave the employment of the competitors to enter that of the National.

14. It applied for patents upon the cash registers of competitors and upon improvements upon those cash registers merely for the purpose of harassing the competitors by interference suits and threats to institute such suits.

On the indictment which included these charges the jury found the defendants guilty. The court sentenced them not only to pay fines but to serve terms in jail up to a year in length.

PIRACY AND ASSASSINATION

Such practices as these are not commerce, they are piracy. This is not competition. It is assassination.

It is important to realize that the acts of which the defendants were convicted in this case belong to a very different category from those involved in many other trust cases. In particular, they are quite different from those in the other case which we shall consider in a moment. In the Cash Register case there was no combination of competing corporations; there was no uniting of different groups for the elimination of competition and the establishment of the power to monopolize. It was not a case of combination used as a club to kill competition, but of competition used as a sword to kill itself.

The acts of which the officers and employees of the National Cash Register Company have been found guilty were not only illegal; they were immoral. Under any theory of trade and commerce, from the old *laissez faire* doctrine to State Socialism, such acts as these should be reprehended, prohibited, and pun-

ished. Whether "trusts" are to be "busted," condoned, regulated, or nationalized, this kind of competition has no place in civilized society.

Now, turning to the Bath-Tub case, we come upon a very different state of affairs.

THE BATH-TUB CASE.

In the Bath-Tub case, prior to the criminal trial just completed, a decision had already been rendered by the Supreme Court declaring that the combination entered into by the eleven corporations was illegal, because it violated the prohibitions of the Sherman Anti-Trust Law against "combinations in restraint of trade." Let us see what the defendants did and, according to their own explanation, why they did it. We shall then be able to consider their deeds, and the acts of court and jury in breaking up the combination and punishing the participants, in the light of their relation to that interesting and multiple personality, the "ultimate consumer."

THE DEMORALIZATION OF THE TRADE

The defendants in the Bath-Tub case are manufacturers of sanitary enameled ironware—the enameled bath-tubs, lavatories, wash-basins, kitchen sinks, and what-not of every-day life. There are between a dozen and a score of manufacturers in the field, one of which, the Standard Sanitary Manufacturing Company of Pittsburgh, has about as much product as all the rest taken together. Three years ago the trade in sanitary enameled ironware was very much demoralized, from several causes. There was a serious lack of uniformity among the different companies in the sizes of the various articles manufactured and in the patterns. The most troublesome variation was in the "drillings"—the holes, that is, where the water-pipes pass through the back of a sink or a wash-bowl and where the faucets are attached. An example will show how this difficulty appeared.

When a house is building, the plumber puts his pipes into the walls long before the bath-tubs and sinks and wash-bowls are at hand. Let us suppose that in the bath-room he puts the hot and cold water pipes for the wash-bowl eight inches apart. The walls are then finished with plaster or tile. When the wash-bowl comes, the holes in its back for the pipes may be nine inches apart. Then the plumber's troubles begin. Either he must go to the trouble and expense of sending the wash-bowl back and getting another with the proper

"drillings," or the plaster or tile must be torn out and the pipes relocated. Either alternative involves loss of time and money. And it requires no great experience or exercise of the imagination to realize that the burden of such losses, if they are at all frequent, falls in the long run on the householder, who in this case represents the "ultimate consumer." That they were frequent there is abundant evidence.

THE PREVALENCE OF "DEFECTIVE" WARE

But this lack of uniformity was not the most serious of the evils that prevailed. Among the sanitary enameled ware on the market there was a great deal that was "defective." The defects were often not visible to the eye or discoverable by any but the expert, when the article was new. But when the article was used they promptly revealed themselves by the cracking, chipping, or scaling off of the enamel.

We shall consider in a moment the cause of this prevalence of "defectives." But first it must be recorded that this condition in the trade was giving sanitary enameled ware as a whole a bad name. When the user of the ware found his bath-tub or his kitchen sink cracking and chipping, it was only natural for him to inveigh against all enameled ware and seek for some substitute in the other wares on the market. The householder was complaining to the plumber, the plumber to the jobber, the jobber to the manufacturer. The ware was suffering in reputation; the trade was becoming demoralized.

If this was the result, why was so much "defective" ware put on the market? The answer goes to the root of the matter. Before giving it, we must describe briefly the process by which enameled ironware is manufactured.

HOW BATH-TUBS ARE MADE—THE OLD WAY

The base of an enameled bath-tub, for instance, is an iron casting. The casting, which is itself practically a rough iron bath-tub, is heated white-hot in a furnace. At white heat it is withdrawn from the furnace and a powder, similar in its ingredients to glass, is sifted over the inner surface of the tub. The heat melts the powder; the melted powder, on cooling, hardens into the enamel surface.

The sifting on of the powder is the crucial stage of the process. It must be done evenly, or the coating will be irregular; it must be done quickly, or the tub will cool, and the enamel coat will be defective.

There are two methods of applying the

enamel powder—the old way and the new. In either method the powder is applied with a sieve, or dredge, whose long handle is held by the workman under his arm. The difference in the two methods lies in the way in which the sieve is agitated to make the powder pass through the mesh.

In the old way, the sieve is agitated by hand. The workman, with a curved piece of wire passing around the handle of the dredge, taps the handle as rapidly and evenly as he can, meanwhile moving the dredge about above the inner surface of the tub, so as to distribute the powder uniformly. The process is not unlike that by which one's grandmother used to sift a thin layer of flour on the kneading-board before rolling out the pie-crust. Only the tub-maker's kneading-board is white-hot and his sieve must needs have a long handle.

THE NEW WAY

The only difference in the new method is that the sieve is agitated mechanically. In the handle of the sieve is a pneumatic hammer like the pneumatic riveter which can be heard stammering away any day where a modern steel-frame building is under construction. The tireless hammer, with its incredibly rapid and perfectly even stroke, insures a coating put on with a celerity and a uniformity that the old process could not hope to emulate.

The difference in the process does not seem great; the difference in the product is enormous. With the old process the proportion of "defective" ware was high; with the new process it is attractively low. In a hundred bath-tubs made in the old way the proportion of defective pieces would sometimes rise as high as thirty. In a hundred tubs made in the new way the proportion of "defectives" sometimes falls as low as three. The advantage of the new method is obvious.

"DEFECTIVES" AND COMPETITION

The patent on the pneumatic sieve—the Arrott dredge—was owned by the Standard Sanitary Manufacturing Company. It is little wonder that the Standard was the dominant force in the industry. The Standard, through the use of the Arrott dredge, produced but a small proportion of "defectives;" its competitors, forced to use the old hand process, could not help but produce a high percentage of "defectives." These other concerns, it is argued, could sustain the competition of the

improved process only by selling their "defectives" as perfect ware. The result was inevitable. The market was flooded with "defective" ware; the purchaser who bought what was apparently a perfect bath-tub, but who soon found it chipped and cracked through its hidden defects, became disgusted with enameled ware; the reputation of the ware suffered, the trade became demoralized. And from this general demoralization even the Standard, with its improved process and its low percentage of "defectives," suffered with the rest.

This was the condition of the trade at the end of the year 1909.

THE PLAN OF WAYMAN

A young man named Wayman, who had been connected with a concern making enameled ware on a steel instead of a cast-iron base, realized the condition of the trade and conceived a plan for remedying it. He reasoned that if all the manufacturers could have the use of the Arrott dredge all would produce so small a percentage of defective ware that all could afford to "scrap" it instead of putting it upon the market. The effect upon the market and the trade could easily be foreseen.

After considerable negotiation the Standard was persuaded of the value of his plan and agreed to transfer to Wayman the Arrott patent, reserving the right to take it back at the end of two years. With the patent under his control, Wayman undertook negotiations with each manufacturer. After many conferences and much discussion a dozen manufacturers signed license agreements with Wayman, all the agreements being identical in their provisions.

The main provisions were as follows:

1. Each manufacturer to have the use of the Arrott dredge.
2. Each user of the dredge to pay a royalty of \$5 per day for each furnace.
3. Four dollars out of each five to be returned to the manufacturer after a certain time if he lived up to all the other provisions of the agreement.
4. Each manufacturer to sell only to those jobbers who did not buy enameled ware from any concern not a party to the agreement with Wayman.
5. Each manufacturer to sell to jobbers at prices fixed in a price-book prepared by a price committee composed of Wayman and five representatives of manufacturers.
6. Each manufacturer to sell only to those

jobbers who sold in turn at prices fixed in the price-book.

7. No defective ware to be sold.

This agreement with Wayman was signed by the representatives of a dozen manufacturers. Subsequently each manufacturer sent to each jobber who had been accustomed to deal with him a jobber's agreement. It was accompanied by the statement that it must be signed if the jobber wished to continue to buy sanitary enameled ironware from any one of those who had signed the manufacturer's agreement with Wayman. The jobber's agreement bound the jobber to buy only from the group of "licensed" manufacturers and to sell the ware at the prices fixed in the price-book.

THE EFFECTS OF THE PLAN

The manufacturer's agreement, if carried out, would have had one probable and two certain results.

It would probably have tended to correct the evils of the lack of uniformity in sizes and "drillings."

It would have done much to eliminate "defective" ware from the market, both because each manufacturer agreed not to sell it, and because, having the use of the Arrott dredge, each one could make a high proportion of perfect ware.

It would have established non-competitive prices, not only between manufacturer and jobber, but between the jobber and the public.

THE GOVERNMENT INTERVENES

But the agreement hardly more than went into effect. A civil suit was brought by the Government under the Sherman Anti-Trust Law to break up the combination, and criminal prosecutions under the same act against the corporations and individuals involved in it. The Government was successful in the suit for dissolution in the District Court, the Circuit Court of Appeals, and the Supreme Court. In the criminal case (a previous jury a year ago having disagreed) the jury last week returned a verdict of guilty.

THE AGREEMENTS AND THE LAW

In considering the bearing of the Bath-Tub case on the general problem of the control of corporations, three questions may be asked:

The first question: Were the acts of the corporations and individuals in the "Bath-Tub Trust" in violation of the Sherman Anti-Trust Law?

The answer is clear. Three courts in the

civil case, ending with the Supreme Court, have said "Yes." A jury in the criminal case has echoed the answer.

The defendants contended, first, that they had combined to accomplish a proper and laudable end, the improvement of general trade conditions by the elimination of defective ware and the standardization of sizes and drillings, and, second, that the monopoly conferred by the patent laws upon the Standard Company, the owners of the patent on the Arrott dredge, gave the company the right to impose whatever conditions it liked in return for the privilege of using the patented article. Since the Standard had assigned the patent to Wayman, he was in a position to exercise any of the rights which the Standard could have exercised.

The Supreme Court, however, in considering the first contention, declared that the scheme was "immediately open to the criticism that its parts have no natural or necessary relation," and asked, "What relation has the fixing of a price of the ware to the production of 'seconds'?" The Court further declared that a combination of manufacturers was not "necessary to the perfection of manufacture," and that apparently "all of the substantial good which is asserted to have been the object of the agreements could have been attained by a simple sale of the right to use the Arrott patent."

In regard to the second point, the Supreme Court declared that the "agreements clearly . . . transcended what was necessary to protect the use of the patent or the monopoly which the law conferred upon it. . . . Rights conferred by patents are indeed very definite and extensive, but they do not give any more than other rights an universal license against positive prohibition."

THE AGREEMENTS AND THE PUBLIC

The second question: Were the results which would naturally flow from the acts of the parties to the license agreements such as would benefit the "ultimate consumer"—or such as would injure him?

The answer is twofold. In so far as the result of the agreement would have been to improve the quality of the ware by the elimination of "defectives" and by standardization, it would have been a public benefit. Any group of men who can guarantee to the private citizen when he buys a bath-tub that it will be a good bath-tub and will fit the place intended for it will be doing a public service.

But—and the but is a big one—the power

which the license agreements gave to a group of manufacturers to fix and control the prices, not only between manufacturer and jobber but between the jobber and the public, is full of potential danger. The uncontrolled power to fix prices in private hands is a menace to the public welfare.

TO KILL THE RATS WITHOUT BURNING DOWN THE HOUSE

The third question: Is there any way in which the public can secure the real benefits which would come from such a combination without incurring its dangers?

Our answer is, There is a way. And it is the way that we must tread if we are to go forward commercially, industrially, and nationally, and not stand still or go backward.

The dangers of unrestrained combination are real. But the advantages of combination are no less real, its benefits no less great. To avoid its dangers by denying ourselves its benefits is to burn down the house to kill the rats. This is the way the Sherman Law deals with the vermin problem. It doubtless kills many rats; but there is grave danger that it may burn down too many houses in the process. If house-building is good, we should permit it, nay, encourage it. But we should surround it with such supervision and regulation as will keep the rats out of the structure. Let us no longer say, Since rats get into houses, we will have no more houses. Let us rather say, Build houses to your heart's content, but we will see to it that you let them harbor no rats.

A NEW DEFENSE AGAINST OPPRESSION

The march of combination is irresistible. As it comes, it sweeps away the old defense of the people against economic and industrial oppression—free competition. Stephenson, the father of the railway, was a prophet when he said, "Where combination is possible, competition is impossible." We cannot beat back combination; we must control it. The united action of all through government, the agent of all, must be our new defense. Not, Smash the trusts! but, Use and control the trusts! must be our motto.

Let the bath-tub men unite if they will. Let the people reap the benefit of better bath-tubs, cleaner bath-tubs, more lasting bath-tubs. But let the people be protected against the dangers of a Bath-Tub Trust by having its every essential act subject to government supervision, government regulation, government control. Let Wayman make his

license agreements with the manufacturers. But let them be made, as it were, in the office of the Commissioner of Corporations, where the watchful eye of a representative of the people can scrutinize the details and the powerful hand of the people's servant can protect the people's interests.

NOT REGULATED MONOPOLY BUT REGULATED COMBINATION

To say this is not to say that monopoly is to be accepted, permitted, condoned. To describe this programme as one of "regulated monopoly" is to ignore fundamental distinctions, to confuse definitions. Combination and monopoly are not one and the same. It may be true, though it was not true in the Cash Register case, that monopoly is often, perhaps usually, arrived at through combination. But to use the words as interchangeable, to say that monopoly is combination and that combination is monopoly, is absurd. It has been pointed out by the Supreme Court in the Standard Oil case that the essence of monopoly lies in the power which it gives to control prices, to limit production, and to deteriorate quality. An unrestricted combination might easily acquire this threefold power, but until it had acquired the power it would be no monopoly. The distinction is not between regulated monopoly and unregulated monopoly. It is between unregulated monopoly and regulated combination. Unregulated combination may produce monopoly, regulated combination could not produce monopoly. Our present method of dealing with the problem is by permitting combination up to the point where it has produced the monopolistic power—then to attack it, punish it, disrupt it. The new plan is to permit combination under such conditions that it cannot create the monopolistic power. The proposal to regulate combination is no more a proposal to permit and regulate monopoly than a proposal to regulate the carrying of firearms would be a proposal to permit and regulate murder.

So long as the Sherman Law is on the statute-books it must be obeyed, and men and corporations violate it at their peril. But the time has come for another law—whether as a substitute for or a supplement to the Sherman Law we do not now inquire—a broader, wiser, more constructive law. It is time to learn to use the mighty power of combination for the general welfare, not destroy it.

RUDOLF EUCKEN

THE PHILOSOPHY OF THE SPIRITUAL LIFE

BY LYMAN ABBOTT

THE teaching of Rudolf Eucken has attracted to the University of Jena students of philosophy from all parts of the world. Says Mr. Hermann in his sketch of Eucken's philosophy: "Students from all quarters of the earth, including such remote regions as Iceland, flock to sit at the feet of the man whose idealism not only serves as a philosophical rallying ground for all who are engaged in the struggle for a concrete spiritual experience, but finds expression in a singularly attractive and benignant personality, whose influence reinforces its teaching in a characteristic and indelible way." It has proved especially attractive to ministers of religion, alike from the Roman Catholic, the Greek Catholic, and the Protestant Church. His reputation has extended beyond the bounds of Christendom. Some of his important writings have been translated into the Japanese language, and "an ever-increasing number of students from this remarkable country are making the pilgrimage to Jena." The fact that in 1908 the Nobel Prize was awarded to him for the most remarkable literary work of the year in the range of idealistic literature has served as a recognition of the fact that he is among the foremost interpreters in the world of the philosophy of idealism. I am not endeavoring to interpret to my readers, in three or four pages of *The Outlook*, the philosophy of such a world teacher. I am only attempting to give to them one thought derived from a partial reading of his lectures in English translation, a thought which has given both clearness and inspiration to my own thinking.¹

When I was entering the Christian ministry in 1860, my father, who was an evangelical minister, though not then active in the ministry, said to me: "I am sure that nine-tenths of the controversies which have agitated the theological world have been contro-

versies about words, and I rather think the other tenth has been also." I once reported this saying to an honored friend of mine who would generally be esteemed an agnostic, and I added: "There is one controversy which does not seem to me to be about words—the controversy between the rationalist and the mystic. I call him a rationalist who believes that all our knowledge is derived through our observation of the natural world and such conclusions from this observation as we are able to draw by our reason. I call him a mystic who believes that we have direct and immediate knowledge of the invisible or spiritual world; and I am a mystic." "I," replied my friend, "am a rationalist, but I think there is a great domain which we enter through the faith faculty." I said to myself, "My father was more right than I thought; the difference between my agnostic friend and myself is this: what I call knowledge he calls domain."

The philosophy of Eucken might be termed a bold adventure into this unknown world. Or it might be described as an endeavor to state in philosophical form the experiences which have found expression in the best hymn writers. Or, to be still more concrete, it might be described as Whittier's poem of the "Eternal Goodness" interpreted and justified as truth by a philosophical investigation and interpretation. Each of these statements would, however, be inadequate. Certainly Eucken's philosophy is much more than the philosophy of any one spiritual experience.

We live in two worlds, a world visible and a world invisible. The world of material substance and material forces we investigate through our senses—the eye, the ear, the hand, the nostril, the palate. Thus we become acquainted with their properties and with the changes to which they are subject, and through this acquaintance we learn, by a process of deduction, the laws which govern them. Invention has enabled us to carry the observation of these material substances and forces far beyond the horizon which our unaided senses can reach. The telescope gives us acquaintance with stars at an incredible distance from the earth, the microscope

¹ Mr. Hermann, in his sketch of Eucken and Bergson, gives the following list of Professor Eucken's works which have been translated into English: "Main Currents of Modern Thought," "The Problem of Human Life," "The Truth of Religion," "Life's Basis and Life's Ideal," "The Meaning and Value of Life," "The Life of the Spirit," "Christianity and the New Idealism," "Religion and Life." The student who has not time or facility for examining these books will find an admirable interpretation of Eucken's philosophy in "Eucken and Bergson; Their Significance for Christian Thought," by E. Hermann.

acquaintance with molecules wholly invisible to the unaided eye. The debt of mankind to the scientists who have patiently investigated this external world and made us acquainted with its natural laws and its uses cannot be overestimated.

But there is also an invisible world, which cannot be investigated through the senses, however aided by invention—the world of joy and sorrow, love and hate, conscience and greed, contentment and disappointment, hope and despair, self-gratulation and remorse. This world we can enter only by experience. We can know joy only by rejoicing, sorrow only by sorrowing, love only by loving, hate only by hating. We can see manifestations of these experiences in the words, the acts, or the countenances of others. But these manifestations would be absolutely meaningless to us if there were not in us an experience which they evoked and through which they are interpreted. The look of anger or love, honor or scorn, would be absolutely meaningless if there were not in our experience something in the nature of love and anger, honor and scorn, to interpret this outward symbol. We cannot even tell, except by circumstances, whether the expression corresponds to the real feeling or not. The consummate actor may so skillfully assume a passion as to compel us for the time being to feel it. If he is an actor on the boards of the theater, we assume from that circumstance that the feeling is unreal. If he is an actor in the pulpit, we assume from that circumstance that the feeling really exists. But in either case, all that we see is the outward manifestation of a real or imagined inward life. The life itself is known only as there is something in our life which corresponds to it. In brief:

We know the material world by examining it; we know life only by living.

Thus, to know the spiritual world the first condition is an act of the will. No mere act of the intellect will or can give us this knowledge. When a cynic says, "I do not believe in love," he is quite right. Why should he? He has had no experience of love; he has nothing, therefore, to convince him of the reality of love. And the testimony of others to the reality of love means nothing to him, because in him there is nothing to interpret to him the meaning of that testimony. They speak to him in a wholly unknown tongue. It is as if the seeing should talk of colors to the blind, or the hearing should talk of music

to the deaf. The loveless soul cannot understand love, because it is loveless. When, therefore, the cynic says to one who speaks of love, "I do not know what you are talking about," he is quite right, only what seems to him a boast of knowledge is to those who are better informed a humiliating confession of ignorance. If one who has never loved wishes to know what love means, he cannot learn from books; he must be willing to venture into an unknown world in order to learn. He can never learn by thinking; he can learn only by acting. He must by action create in himself the life before he can by contemplation study the life.

Life is a series of experiments in which only the adventurous succeed. He who will not adventure will never learn; he will never truly live.

See the little child taking his first lessons in walking. He takes them by a series of experiments. His mother steadies him, his father a few feet off beckons to him, and after some fear and hesitation he staggers on uncertain feet to his father's arms. He learns to walk by walking. There is no other way. A little later he goes down to the pond with his schoolmates. They go in swimming. No study of the art of swimming in books and charts will ever make him a swimmer. No reading in a scientific treatise that swimming is only an extension of the activities employed in walking will give him any considerable help. He must get out into the water and learn to swim by swimming. He must wish to walk, and then choose to walk at the hazard of falling, before he can learn to walk. He must desire to swim, and then choose to swim at the hazard of getting a ducking and coming up sputtering, before he can learn to swim. So he can learn to talk only by talking, to read only by reading, to write only by writing. He sees his father and mother communicating with each other. Something within him he desires to express to his mother, and this desire leads him to his first efforts, crude and often unintelligible, at expression. His mother reads to him out of a book. Through her mediation he is getting pleasure from the book. He desires to get that pleasure himself, and so sets himself to achieve the art of reading. He sees communication carried on by means of written signs, wishes to carry on similar communication, and sets himself to acquire ability to write by writing.

Thus, the first step in all education is to

enkindle the desire of acquisition in the pupil. The second is to stimulate that desire until it moves the will to choice. The third is to steady the will to persistent effort until the resultant action achieves success. The child must desire to walk, will to walk, and then learn to walk by walking.

Let us apply this simple principle in the spiritual realm.

How shall I know whether there is any reality in prayer? The answer is, By praying. No book, no philosophical argument, no purely intellectual process, can any more give you a real power to pray than a book, a philosophical argument, or an intellectual process can give you power to swim.

You have seen your parents talk and you long to talk; you have seen them read and you long to read; you have seen them apparently communicate with an invisible Being, or have heard from them that they do, and you long to possess a similar power. You put this before you as an object of your desire, and you make the experiment. You are clumsy at first, as in walking or reading, and achieve but little success. If you are discouraged because you do not instantly acquire a power which only long experience bestows, and you abandon the effort, you will never learn to pray. If you follow on, undiscouraged, with continuing endeavor, you will achieve a success which will be determined partly by your natural temperament, but largely by the persistence of your purpose. This truth that all life is an achievement underlies Christ's counsel to his followers, to be importunate in prayer; and Paul's declaration that we must needs watch unto prayer with all perseverance.

Religion means life, and life means struggle, and the higher the life the greater and the more determined must be the struggle. "The spiritual approaches man with an austere and revolutionary demand; he must choose the unrealized and dimly perceived," and he must pursue this choice with a resolute and unflinching determination in order to convert desire into achievement. For it is this very struggle that creates the life which he desires and which he must possess before he can believe in it or even have any real apprehension of it. Effort patiently and persistently continued is necessary, not merely to understand the life but to possess it, and it cannot be understood unless it is possessed. Faith is not a passive reception of truth. It is a perpetual seeking and a perpetual achieve-

ment of truth, for spiritual truth and spiritual life are one. The truth cannot be possessed without the life, and the life is itself a constant struggle and a constant progress.

Therefore spiritual truth can never be obtained by a mere life of passive contemplation. The recluse who shuts the door on the world shuts himself out from the divine school which God gave for man's education in spiritual verities. The age of struggle is the age of development, and the age of development is the age of faith. The twentieth century, with all its joys, its temptations, its obstacles to be overcome, its battles to be fought, is a better age for the development of spiritual knowledge, because a better age for the development of spiritual life, than an age in which religion retires from the world and tries to grow devout by forgetting to live.

Because truth and life are synonyms, if man is to know the truth he must create in himself the life. But this creation is not making something out of nothing; it is laying hold of a life outside of ours and making it our own. The dynamo does not make electricity out of nothing; it harvests and directs in useful channels the electric currents which encircle the globe. The aeroplane in its flight utilizes forces of nature which were always here but which only in this century have men come to understand and have learned how to use. "Man," says Eucken, "does not originate spiritual life, but he is capable of attaining to participation in it." "To choose," says Hermann, "a spiritual life which must be maintained in an unspiritual world of contradictions and tyrannies is only possible on the assumption that this life has its roots outside and beyond the world it seeks to reconstruct; in other words, that in choosing it we are linking ourselves on to the ultimate reality. . . . We no longer carry the weight of a task we are unequal to; the task carries us, and, relieved from taking thought how to add cubits to our stature, we are free to grow."

The relation of Jesus Christ to this scheme of philosophy can here be only very briefly intimated.

Jesus Christ furnishes in history what James Martineau has called the realized ideal of life. To choose this ideal, and to make the attainment of this ideal in one's own self and in the world at large one's life object, is faith in Jesus Christ. To venture on this life of following him, that one may realize him in

personal experience and do something to make his ideals of life real in the life of modern society, is to be a Christian, and to make this choice is the first condition of knowing whether Christianity is true or not. We learn the truth of the ideal by the endeavor to realize it, and in this endeavor to realize it we discover in this ideal a personal relationship and intimacy of companionship between God and man, which is possible for all God's children: and in attempting to realize this companionship in ourselves the companionship grows into a reality. By the complete and unreserved dedication to God, the merging

of the whole being in fellowship with God, the perpetual struggle to make that dedication thorough and that fellowship complete, there develops an ever-growing life, and, therefore, an ever-growing knowledge of the truth of life, for the life is the light of men.

Two fundamental conclusions are noticeable in Eucken's philosophy:

Christianity is not a mere cure for human sin, but the source of a life of triumphant vigor and perpetual progress.

Christianity is not only more than a doctrine; the doctrine of Christianity rests upon the life, not the life upon the doctrine.

IS POLAR EXPLORATION WORTH WHILE?

BY THEODORE ROOSEVELT

THE death of Captain Scott and his associates has excited world-wide sympathy. The manner in which he and they met death, as shown in the record he left behind him, is beyond praise. As always in such a case, there is a tendency to try to find some one who is to blame, and there is a still further tendency to question whether the expenditure of gallant and useful life was repaid by what it was hoped might be accomplished. Both tendencies are natural, but neither is useful.

As for the first, the tendency to find fault, it is well for the men who plan and lead such an expedition to be critical in their dealings with those who at any point fail to meet the very serious responsibilities that rest upon them. But no good purpose whatever is served by ignorant public discussion of the alleged shortcomings. In any expedition such as this there are bound to be unforeseen difficulties of every kind, and it is often absolutely impossible for the outside public to say whether a failure is due to some lack of forethought on the part of those engaged in the expedition, or to causes absolutely beyond human control. There is not and cannot be certainty in an affair of this kind—probably there cannot be certainty in any affair, but above all in what by its very nature is so hazardous. The slack or rash man is much more likely to fail than the man of forethought; but the hand of the Lord may be heavy upon the wise no less than upon the foolish.

There remains the question as to whether

the great risks and hazards are warranted by the end sought to be achieved. I emphatically think they are warranted. This, however, is hardly a matter which can be settled by argument in such shape that it shall satisfy every one. People who greatly dread hazard or greatly disapprove of it, and who are not interested in knowledge as such, will naturally disapprove of taking even a small risk for widening at any point the domain of knowledge save where immediate and tangible remuneration is to follow. Naturally, such people, who are often very good people but who possess limited imaginative power, will never be appealed to by the men who prize life as a great adventure; the men who in one age first crossed the Atlantic, first sailed around the Cape of Good Hope, and first passed the Straits of Magellan and circumnavigated the globe; the men who, in another age, first penetrated to the North and South Poles, who first crossed Africa, or who found their way for the first time to the forbidden city of the Dalai Lama. The difference is largely based upon difference of temperament, and argument can never reconcile wide temperamental distinctions. Personally, I hold that it is a fine thing for our civilization to produce the Pearys and Amundsens, the Scotts, Stefanssons, and Shackletons, the men of daring nature and lofty spirit whose purpose is

"To follow knowledge like a sinking star
Beyond the utmost bound of human thought . . .

To sail beyond the sunset, and the baths
Of all the western stars."

Courage, hardihood, shifty self-reliance and unshifting fixity of purpose—surely these are great traits to be shown by the individual, traits of which the nation producing the individual should be proud.

This is not to say that all exploration in the future should be like polar exploration in the past. It was highly desirable from the standpoint of geographical knowledge that we should know what the Poles are like. A decade ago we did not know. Now we do. We know that the North Pole is a sea covered, perhaps all the time, by ice. We know that the South Pole, on the contrary, is a great mountain eleven thousand feet high, a high point on the huge plateau of the great Antarctic island-continent.

The contrast in life between the Arctic and Antarctic regions is very striking. The Antarctic continent is a vast snow-covered mass of land, absolutely lifeless except for the life of whale and seal, penguin and gull, on the fringes. This is a most interesting life for the naturalists. The leopard seal is as fierce as the great spotted cat of the tropics from which it takes its name; and there are other seals, fat, good-humored, helpless, who, unless cruelly undecieved, treat men merely as friendly strangers, objects of mild curiosity only. The penguins never touch dry land and never know warmth. They pass their whole lives upon the ice and in the icy water. The emperor penguin, standing erect on its two flippers, is almost as tall as a short man. But this life, though interesting, is limited. There are no mammals, and no man has ever dwelt there nor visited it save as explorers visit it. There has never been any permanent human habitation even on the fringe of the Antarctic.

All this is reversed in the Arctic region. There is an abundant life stretching very far towards the Pole, and probably there are some representatives of this life which occasionally stray to the Pole. Both in the water, and on the ice when it is solid over the water, and on the land, in the brief Arctic summer when the sun never sets, the Arctic regions teem with life as do few other portions of the globe. Save where killed out by men, whales, seals, walruses, and innumerable fish literally swarm in the waters; myriads not only of water birds but of land birds fairly darken the air in their flights; and there are many strange mammals, some of which abound with a plenty which one would associate rather with the tropics. The

strangest of these mammals, the musk-ox, has a history which for a quarter of a million years has been associated with the history of man. Somewhere in the remote past—it is impossible to tell within a hundred thousand years, but perhaps a quarter million years ago—the musk-ox, with many other strange beasts, dwelt in what is now France and Germany, and was there preyed upon by men whose carvings on bone and ivory show that they were in much the same cultural stage which the Eskimos have reached to-day. As the climate grew warmer, and as their human foes developed better weapons, the musk-oxen retired northward, and then, abandoning the Old World entirely, found their last refuge in the frozen lands of North America. They have not been in Europe since long before early Neolithic men first made their smooth stone implements and their pottery in what is now England and France, and built their huts on driven piles in the lakes of Switzerland and North Italy. These musk-oxen, which once lived in what is now Ohio and Kansas, just as they once lived in England and France, have followed the retreating glacial ice belt toward the Pole; and there, in the immense desolation of the North, they still dwell side by side with men, the Eskimos, whose culture is at the same stage of development as that of those inconceivably remote ancestors of ours who hunted the musk-ox when it was still a beast of the chase in mid-England.

From all this it will readily be seen that there is much more of interest to be found around the North Pole than around the South Pole. There are very interesting problems of geography, geology, and zoölogy yet to be worked out at the North Pole. The problems are fewer in the Antarctic. Yet they exist there also. There is no particular point in visiting either Pole again, no particular reason for another “dash” toward either Pole; but there is ample room for extensive, unquestionably toilsome, and even dangerous scientific work. Only the boldest, hardest, and best-equipped men can undertake such work. These men must do it at hazard of their lives. Fortunately there remain plenty of men of the same fine type as gallant Captain Scott, whose name is now added to the long honor roll of those men who “do and dare and die at need” in working to increase the bounds of knowledge and wisdom, and to extend our acquaintance with the world upon which we dwell.

THE CASE AGAINST STATE INSURANCE

BY WILLIAM H. HOTCHKISS

FORMERLY SUPERINTENDENT OF INSURANCE OF THE STATE OF NEW YORK

SHALL insurance be written by the State? In this country the question should be its own answer. Under our system of forty-eight commonwealths, with their varying health, fire-prevention, and labor laws, the competition between the States and the trade inequality and general chaos that would result from forty-eight different State systems of life, fire, and accident insurance seem to preclude a Nation-wide State insurance plan. Nor are we Americans yet convinced that the central government should either become our insurance manager at large, or, through an excise tax under the "general welfare" clause of the Constitution, the universal insurer against all the hazards of the persons and the property of all the people.

But, waiving this basic difficulty, shall we undertake "State insurance" in the States? Not old age pensions, unemployment relief, and the like—these are not State, but social, insurance; indeed, merely extensions of poor relief, long a public function. But State insurance proper in, say, the life, the fire, and the accident fields, which includes, if it is to be insurance as sound as is now furnished by private corporations, the solicitation of business, the making of rates, the collection of premiums, the upbuilding and maintenance of reserves, the adjustment of claims, and—not the least important—the guaranty of payments; are all these functions to be performed by the people, acting through their State governments?

If they are, we may, ere we plunge, well seek the experience of other peoples with State insurance. The summary which follows is, perhaps, not complete, but is a fair statement of that experience.

This new kind of indemnity is in operation in the following nations and States at the present time:

STATE LIFE INSURANCE

New Zealand, since 1869, in free competition with private corporations.

Italy, beginning with 1913; a State monopoly.

England, since 1865, but limited to "industrial insurance" through the post-office system, and in free competition with private "industrial" insurance corporations.

Wisconsin, since January 1, 1913, in free com-

petition with private corporations, but without State guaranty.

Laws similar to that of Wisconsin are also proposed, this year, in California, Kansas, Michigan, Nebraska, New Hampshire, Oregon, South Carolina, and Washington; while the Insurance Commissioner of Michigan is urging that the State undertake the "industrial" life insurance business.

STATE FIRE INSURANCE

New Zealand, since 1903, in free competition with private corporations.

Italy is also reported as considering the adoption of a State fire insurance monopoly.

STATE ACCIDENT, PARTICULARLY WORK ACCIDENT, INSURANCE

New Zealand, since 1901, in free competition with private corporations.

Norway, compulsory and exclusive as to work accidents, with State guaranty.

Washington, compulsory and exclusive as to work accidents in hazardous employments, but without reserves against future pension payments or State guaranty.

Ohio, practically compulsory as to work accidents, but in free competition with private companies; also without reserves or State guaranty.

Italy, with a State insurance fund for work accidents as only one of several options open to the employer; this plan thus permitting free competition with private companies.

Michigan, with options similar to those of the Italian law.

Sweden, Finland, Belgium, and the Netherlands, with differing options as to work accidents, usually permitting private companies to compete with the State office.

In spite of this long catalogue of governmental experiments, it is thought to be a fair statement that, excluding the social and the near-social insurance plans, much less than one per cent of the outstanding insurance in the civilized world—whether measured by policies or by dollars of insurance—is written by Government, either as manager or insurer.

There are also twilight zones between the State form and social insurance, on the one hand, and these two and mutual insurance under State guaranty, on the other. Thus, the much-praised and generally successful German system of old age, sickness, and accident relief is mutual, State, and social insurance rolled into one, though essentially it is insurance by mutual associations of employers and employees. It is not State

insurance as that term is understood by us. Again, England has for some years had an old age pension plan, supported solely by the British treasury—social insurance—and, under the leadership of Lloyd George, has recently embarked upon sickness insurance—compulsory on all who earn less than \$800 a year—and unemployment insurance, applicable to the engineering and building trades; both being forms of social insurance, and—the Government being the manager as well as the guarantor—State insurance as well. The Massachusetts Workmen's Compensation Law, with its State-regulated mutual employees' association in free competition with the various private corporations, is also in this twilight zone; as is the Massachusetts plan for writing life insurance through savings banks.

That insurance is a public service of necessity will be admitted. But that, save as a relief against poverty, and, it is claimed, the human scrap-heap of modern industry, it falls within the sphere of government proper is as yet far from general recognition. The present demand for State insurance in this country rests, rather, not on economic theory, but on two very patent facts: the private insurance companies are unpopular; their rates are believed to be too high.

As to the first, they are corporations—which, in the public mind, is enough. But, more, some insurance corporations have been brought to book for financial transactions publicly condemned; while some others, in their callow years, were, speaking mildly, rather exacting in settling claims; and still others are now being grilled as accessory to the "arson trust." Which being noted, the plain fact is that—with exceptions, which prove the rule aside—the private insurance companies of the country are well managed, honest in relations with policy-holders and the public, and absolutely dependable in a financial sense. I speak from the view-point of State supervision when I say that the people of our States would gain mighty little in dependability of insurance if the State plan should supersede the private plan; they would be pretty sure to lose much in efficiency and square dealing. Government with us is still political, not social.

But the rates! Yes, the cost, generally speaking, is too high. The premiums we pay go for (1) losses and reserves, (2) expense, and (3) profits. If the State is to do this business, no saving can be made on

losses and reserves; rather the reverse. Perhaps, nay probably, the State could save on "expense;" and, the government being the stockholder, nothing would be needed for "profits." The prospect is, therefore, tempting where, in life insurance, the expense or loading is, say, 10 per cent on non-participating insurance and 30 per cent on participating (a fair part of the latter, however, coming back in "dividends"); in fire insurance, say, 40 per cent, and in accident—particularly work accident—from 35 per cent to 50 per cent.

But how have the "State insurance" nations and States fared in seeking to eliminate the "expense" of insurance? Much the larger part of the expense factor goes in commissions to soliciting and collecting agents. Yet no State insurance plan has succeeded without having agents. Mr. Gladstone tried it in his postal industrial insurance plan of 1865, but the private companies forged ahead in spite of the prestige of the Government's guaranty, and the State's industrial life insurance became negligible. Wisconsin has made the same error; so few applications for insurance have come in that the State office has not yet started to issue policies. In New Zealand, where there is free competition between the Government and the companies in all the fields, the Government has agents on commission as well as the companies. Italy starts off her life insurance monopoly with agents on commission, and compels new business, not by prizes and rewards to good producing agents, but by fining such agents as fail to produce each year new business up to the statutory limits. The only real remedy for the middleman cost is compulsory insurance, and, save for insurance against work accidents in hazardous trades, we are hardly ready for that.

But, further, as to the cost. New Zealand and Norway—the former in competition and the latter monopolistic—have reduced the cost. But Norway did this at first at the expense of a heavy deficit, which was made up out of the national revenue. New Zealand began its fire insurance business by cutting rates, with the result that both the Government and the competing private companies probably wrote policies at a loss. Italy is wiser, and, in spite of her monopoly, has fixed the State life insurance rates at but a slight reduction from those previously charged by the private companies. Wisconsin

sin offers insurance well under the private rates, but then Wisconsin sells her insurance "over the counter" only, without agents, and, though thus saving, makes success through volume impossible. The States of Washington and Ohio, operating also without agents, further cut the cost by dispensing with that mere nothing, to them, reserves; thus, to an extent, charging the future with the compensation for work accidents of the present. In Norway the reduced cost has been accomplished at the expense of an unjust distribution of the economic waste from work accidents, all employers paying into the State fund at a flat rate per trade, irrespective of the safety appliances or inspections availed of by individual shops. But the notable fact is that in Socialistic New Zealand, where State life insurance has been the rule for more than forty years, where the State uses all the business-getting methods of the private companies, and where the State office enjoys a monopoly in the insurance of all civil servants, the private companies are slowly forging ahead in the percentage of insurance written, and, through the "selection" due to their larger number of new policies, are gradually overcoming the lead of the State as to cost. State insurance thus far, where social insurance is not essential to the general welfare, is but another teaching of the old lesson that government usually does its business less cheaply than do that government's citizens and corporate creatures.

It may be, therefore, granted that there would be a saving in premium cost—for a time at least—if the State should take over this business of insurance; perhaps if, through a State office, it became but the manager at large. But at what a cost would this saving be made! Insurance is not bread or book, but a highly specialized service, founded on technical deductions from various probabilities. Life insurance deals with one certainty—death—and its law of average is, therefore, sure; that, however, is but the beginning of its problems. Fire insurance has been called a great gamble; the San Francisco conflagration shows why. The Triangle fire indicates the catastrophe risk of workmen's compensation. With such hazards government should have naught to do—save to supervise strictly the companies which insure against them.

Are we ready, through government, to take over the intricate problems involved in

the making of rates in all the insurance fields?

Shall we transfer to ordinary political servants the delicate function of adjusting losses where the claims are against, not a private company, but the people—government itself?

Will works for the prevention of sickness, fires, and accidents be as well done through a political civil service as by the employees of a private company, whose tenure depends, not on election day results, but on real service?

Will social progress in the betterment of industrial conditions be as likely if the Socialistic leveler is substituted for individual initiative, and the money incentive expressed in safety appliances and fire-protected shops is taken away?

Have we not a plenty of State offices and State servants already, and shall we double their number by the State's taking over insurance—managers, experts, agents, and all?

Are our State financial systems so sound that we can afford to put upon them the strain of insurance against all the hazards, both human and property, of all our people?

I think not.

Yes; State insurance would do if it were monopolistic and compulsory, and, again, if the State were prepared to pay properly for the technical skill now employed, and, still again, if—and a mighty "if" this—if it could be administered through a civil service ideally perfect. But we Americans do not yet cotton to bureaucratic compulsion, and for some years yet the words "jobs" and "influence" and "graft" will continue to have a sinister meaning.

In short, should insurance as a system, now closely supervised by the State, be taken away from present agencies of great skill—the insurance companies of to-day—and be remitted to our American system of politics, partisanship, and pull?

Decidedly not. If premium cost be the trouble, it can be remedied more easily and without shock. The growing number of mutual companies in all the insurance fields is significant. They, through so-called dividends and methods of getting business which make agents less numerous and insistent, are perhaps pointing the way. But if insurance is a public service of necessity that can certainly be done more effectively by private corporations than by the State, is not *the* way to check undue expense to limit

it by law? This could easily be done. Certain adjustments to new conditions would, of course, be necessary. There would follow a great reduction in the number of insurance agents; stockholders' profits might be no higher than the interest earned on the capital

invested; salaries might shrink. But insurance could then be had at a cost equivalent to the value of the service rendered, and our now bulging governments be saved from a Socialistic experiment as unnecessary as it is dangerous.

GROWN-UPS AND CHILDREN

BY ELIZABETH McCracken

ONE day several years ago, when Mr. Lowes Dickinson's statement that he had found no conversation and—worse still—no conversationalists in America was fresh in our outraged minds, I happened to meet an Englishwoman who had spent approximately the same amount of time in our country as had Mr. Lowes Dickinson. "What has been your experience?" I anxiously asked her. "Is it true that we only 'talk'? Can it really be that we never 'converse'?"

"Dear me, no!" she exclaimed with gratifying fervor. "You are the most delightful conversationalists in the world, on your own subject—"

"Our own subject?" I echoed.

"Certainly," she returned; "your own subject, the National subject—the child, the American child. It is possible to 'converse' with any American on that subject; every one of you has something to say on it; and every one of you will listen eagerly to what any other person says on it. You modify the opinions of your hearers by what you say; and you actually allow your own opinions to be modified by what you hear said. If that is conversation, without a doubt you have it in America. But you have it only on that subject. I wonder why," she went on, half musingly, before I could make an attempt to persuade her to qualify her rather sweeping assertion. "It may be because you do so much for children in America. They are always on your mind; they are hardly ever out of your sight. You are forever either doing something for them or planning to do something for them. No wonder the child is your one subject of conversation. You do so *very* much for children in America," she repeated.

It seems to me that we desire with a great

desire to make the boys and girls do; that all of the "*very* much" that we do for them is done in order to teach them just that—to do. Having decided in so far as we are able what it were good to do, we try, not only to do it ourselves, in our grown-up way, but so to train the children that they, too, may do it, in their childish way. The various means that we find most helpful to the end of our own doing we secure for the children—adapting them, simplifying them, and even reshaping them, that the boys and girls may use them to the full.

There is, of course, a certain impersonal quality in a great deal of what we, in America, do for children. It is not based so much on friendship for an individual child as on a sense of responsibility for the well-being of all childhood, especially all childhood in our own country. But most of what we do, after all, we do for the boys and girls whom we know and love.

One Saturday afternoon, only a few weeks ago, I saw, at the annual exhibit of the State Board of Health, a man, one of my neighbors, with his little eight-year-old boy. The exhibit consisted of the customary display of charts and photographs, showing the nature of the year's work in relation to the milk supply, the water supply, the housing of the poor, and the prevention of contagious diseases. My neighbor is not a specialist in any one of these matters; his knowledge is merely that of an average good citizen. He went from one subject to another, studying them. His boy followed close beside him, looking where his father looked—if with a lesser interest at the charts, with as great an intentness at the photographs. As they made their way about the room given over to the exhibit, they talked, the boy asking questions, the father endeavoring to answer them.

The small boy caught sight of me as I stood before one of the charts relating to the prevention of contagious diseases, and ran across the room to me. "What are *you* looking at?" he said. "That! It shows how many people were vaccinated, doesn't it? Come over here and see the pictures of the calves the doctors get the stuff to vaccinate with from."

"Isn't this an odd place for a little boy on a Saturday afternoon?" I remarked to my neighbor, a little later, when the boy had roamed to the other side of the room, out of hearing.

"Not at all," asserted the child's father. "He was inquiring the other day why he had been vaccinated, why all the children at school had been vaccinated. Just before that, he had asked where the water in the tap came from. This is just the place for him right now! It isn't odd at all for him to be here on a Saturday afternoon. It is much odder for *me*," he continued, with a smile. "I'd naturally be playing golf! But when children begin to ask questions, one has to do something about answering them; and coming here seemed to be the best way of answering these newest questions of my boy's. I want him to learn about the connection of the State with these things, so he will be ready to do his part in them when he gets to the 'voting age.'"

"But can he understand, yet?" I ventured.

"More than if he hadn't seen all this, and heard about what it means," my neighbor replied.

"Mamma," I heard a little girl inquire recently, as she fingered a scrap of pink gingham of which her mother was making "rompers" for the baby of the family, "why are the threads of this cloth pink when you unravel it one way, and white when you unravel it the other?"

The mother was busy; but she laid aside her sewing and explained to the child about the warp and the woof in weaving.

"I don't *quite* see why *that* makes the threads pink one way and white the other," the little girl said, perplexedly, when the explanation was finished.

"When you go to kindergarten, you will," I suggested.

"But I want to know now," the child demurred.

The next day I got for the little girl at a "kindergarten supply" establishment a box

of the paper woofs and warps, so well known to kindergarten pupils. Not more than three or four days elapsed before I took them to the child; but I found that her busy mother had already provided her with some; pink and white, moreover, among other colors; and had taught the little girl how to weave with them.

"She understands, *now*, why the threads of pink gingham are pink one way and white the other," the mother observed.

"Why did you go to such trouble to teach her?" I asked with some curiosity.

"Well," the mother returned, "she will have to buy gingham some time. She will be a grown-up 'woman who spends' some day; and she will do the spending the better for knowing just what she is buying—what it is made of, and how it is made."

It is no new thing for fathers and mothers to think more of the future than of the present in their dealings with their boys and girls. Parents of all times and in all countries have done this. It seems to me, however, that American fathers and mothers of to-day, unlike those of any other era or nation, think, in training their children, of what one might designate as a most minutely detailed future.

We occasionally hear elderly persons exclaim that children of the present day are taught a great many things that did not enter into the education of their grandparents, or even of their parents. But, on investigation, we scarcely find that this is the case. What we discover is that the children of to-day are taught, not new lessons, but the old lessons by a new method. Sewing, for example: little girls no longer make samplers, working on them the letters of the alphabet in "cross-stitch;" they learn to do cross-stitch letters, only they learn, not by working the entire alphabet on a square of linen merely available to "learn on," but by working the initials of a mother or an aunt on a "guest towel," which later serves as a Christmas or a birthday gift of the most satisfactory kind. Perhaps one of the best things we do for the little girls of our families is to teach them to take their first stitches to some definite end.

The brothers of these little girls learned carpentry when they were old enough to handle tools with safety. The boys of to-day also learn it; some of them begin long before they can handle any tools with safety, and when they can handle no tool at all except a hammer. As soon as they wish to drive

nails, they are allowed to drive them, and taught to drive them to some purpose. I happened not a great while ago to pass the day at the summer camp of a friend of mine who is the mother of a small boy aged five. My friend's husband was constructing a rustic bench.

The little boy watched for a time; then, "Daddy, I want to put in nails," he said.

"All right," replied his father; "you may. Just wait a minute and I'll let you have the hammer and the nails. Your mother wants some nails in the kitchen to hang the tin things on. If she will show you where she wants them, I'll show you how to put them in."

This was done, with much gayety on the part of us all. When the small boy, tutored by his father, had driven in all the required nails, he lifted a triumphant face to his mother. "There they are!" he exclaimed. "Now let's hang the tin things on them, and see how they look."

The boy's father did not finish the rustic bench that day. When a neighboring camper, who stopped in to call toward the end of the afternoon, expressed surprise at his apparent dilatoriness, and asked for an explanation, the father simply said, "I did mean to finish it to-day, but I had to do something for my boy instead."

One of the things we grown-ups do for children that has been rather severely criticised is the lavishing upon them of toys—intricate and costly toys. "What, as a child, I used to *pretend* the toys I had were, the toys my children have now *are!*" an acquaintance of mine was saying to me recently. "For instance," she went on, "I had a box with a hole in one end of it; I used to pretend that it was a camera, and pretend to take pictures with it. I cannot imagine my children doing that. They have real cameras and take real pictures."

The dearest treasure of my childhood was a tiny gold locket, shaped, and even engraved, like a watch. Not long ago I was showing it to a little girl who lives in New York. "I used to pretend it *was* a watch," I said; "I used to pretend telling the time by it."

She gazed at it with interested eyes. "It is very nice," she observed politely; "but wouldn't you have liked to have a *real* watch? I have one; and I *really* tell the time by it."

"But you cannot pretend with it!" I found myself saying.

"Oh, yes, I can," the little girl exclaimed

in surprise; "and I do! I hang it on the cupola of my doll's house and pretend that it is the clock in the Metropolitan Tower!"

The alarmists warn us that what we do for the children in the direction of costly and complicated toys may, even while helping them do something for themselves, mar their priceless simplicity. Need we fear this? Is it not likely that the "real" watches which we give them that they may "really" tell time will be used, also, for more than one of the other simple purposes of childhood?

The English woman said that we Americans did so much, so *very* much, for the children of our nation. There have been other foreigners who asserted that we did *too* much. Indubitably, we do a great deal. But, since we do it all that the children may learn to do, and, through doing, to be, can we ever possibly do too much?

We are a child-loving nation, and our love for the children is, for the most part, of the kind which Dr. Henry van Dyke describes as "true love, the love that desires to bestow and to bless." The best things that we can obtain we bestow upon the children; with the goodliest blessings within our power we bless them. This we do for them. And they—is there not something that they do for us? It seems to me that there is, and that it is something incalculably greater than anything we do, or could possibly do, for them.

A few years ago I was witness to a most striking example of this. I went to a "ladies' day" meeting of a large and important men's club that has for its object the study and the improvement of municipal conditions. The city of the club has a flourishing liquor trade. The club not infrequently gives over its meetings to discussions of the "liquor problem"—discussions which, I have been told, had, as a rule, resolved themselves into mere argumentations as to license and no-license, resulting in nothing. By some accident this "ladies' day" meeting had for its chief speaker a man who is an ardent believer in and supporter of no-license. For an hour he spoke on this subject, and spoke exceedingly well. When he had finished, there ensued that random play of question and answer that usually follows the presiding officer's "We are now open to discussion." The chief speaker had devoted the best efforts of his mature life to bringing about no-license in his home city; the subject was

to him something more than a topic for a discussion that should lead to no practical work in the direction of solving the "liquor problem" in other cities. He tried to make that club meeting something more vital than an exchange of views on license and no-license. With the utmost earnestness, he attempted to arouse a living interest in the "problem," and, of course, to make converts to his own belief as to the most effective solution of it.

Finally some one said, "Isn't *any* liquor sold in your city? Your law keeps it from being sold publicly, but privately—how about that?"

"I cannot say," the chief speaker replied. "The law may occasionally be broken—I suppose it is. But," he added, "I can tell you this—we have no drunkards on our streets. I have a boy—he is ten years old—and he has never seen a drunken man in his life. How about the boys of the people of this city, of this audience?"

The persons in that audience looked at the chief speaker; they looked at each other. There followed such a serious, earnest, frank discussion of the "liquor problem" as had never before been held either in that club or, indeed, in any assembly in that city. Since that day that club has not only held debates on the "liquor problem" of its city; it has tried to bring about no-license. It was with the help of the children that the speaker prevailed.

One of my friends who is a member of that club said to me recently, "It was the sincerity of the speaker of that 'ladies' day' meeting that won the audience. I really must protest against your thinking it was his chance reference to his boy."

"But," I reminded him, "it was not until he made that 'chance reference' to his boy that any one was in the least moved. How do you explain that?"

"Oh," said my friend, "we were not sure until then that he was in dead earnest—"

"And then you were?" I queried.

"Why, yes," my friend replied. "A man doesn't make use of his child to give weight to what he is advocating unless he really does believe it is just as good as he is arguing that it is."

"So," I persisted, "it *was*, after all, his 'chance reference' to his boy—"

"If you mean that nothing practical would have come of his speech, otherwise—yes, it was," my friend allowed himself to admit.

Another friend who happened to be present came into the conversation at this point. "Suppose he had had no child," she suggested. "Any number of perfectly sincere persons, who really believe that what they are advocating is just as good as they argue it is, have no children," she went on whimsically; "what about them? Haven't they any chance of winning their audiences when they speak on no-license—or what not?"

Those of us who are in the habit of attending "welfare" meetings of one kind or another, from the occasional "hearings" before various committees of the Legislature, to the periodic gatherings of the National Education Association, and the National Conference of Charities and Correction, know well that, when advocating solutions of social problems as grave as and even graver than the "liquor problem," the most potent plea employed by those speakers who are not fathers or mothers begins with the words, "You who have children." My friend who had said that a man did not make use of his child to give weight to his arguments unless he had a genuine belief in that for which he was pleading might have gone further; he might have added that neither do men and women make such a use of other people's children excepting they be as completely sincere—provided that those men and women love children. And we are a nation of child-lovers.

It is because we love the children that they do for us so great a good thing. It is for the reason that we know them and that they know us that we love them. We know them so intimately; and they know us so intimately; and we and they are such familiar friends! The grown people of other nations have sometimes, to quote the old phrase, "entered into the lives" of the children of the land; we in America have gone further—we have permitted the children of our Nation to enter into our lives. Indeed, we have invited them; and, once in, we have not deterred them from straying about as they would.

In our wider efforts after social betterment they help us. Because of them we organize ourselves into National and State and municipal associations for the furtherance of better living—physical, mental, and moral. Through them we test each other's sincerity and measure each other's strength as social servants. In our wider efforts this is true. Is it not the case also when the field of our endeavors is narrower?

Several years ago I chanced to spend a week-end in a suburban town, the population of which is composed about equally of "old families" and of foreigners employed in the factory situated on the edge of the town. I was a guest in the home of a minister of the place. Both he and his wife believed that the most important work a church could do in that community was "settlement" work. "Home-making classes for the girls," the minister's wife reiterated again and again; and "Classes in citizenship for the boys," her husband made frequent repetition, as we discussed the matter on the Saturday evening of my visit.

"Why don't you have them?" I inquired.

"We have no place to have them in," the minister replied. "Our parish has no parish house, and cannot afford to build one."

"Then why not use the church?" I ventured.

"If you knew the leading spirits in my congregation, you would not ask that!" the minister exclaimed.

"Have you suggested it to them?" I asked.

"Suggested!" the minister and his wife cried in chorus. "*Suggested!*"

"I have besought them, I have begged them, I have implored them!" the minister continued. "It was no use. They are conservatives of the strictest type; and they cannot bring themselves even to consider seriously a plan that would necessitate using the church for the meeting of a boys' political debating club or a girls' class in marketing."

"Churches are so used, in these days," I remarked.

"Yes," the minister agreed; "but not without the sympathy and co-operation of the leading members of the congregation."

More than a year passed before I found myself again in the pleasant home of that minister. "I must go to my Three-Meals-a-Day Club," my hostess said shortly after my arrival on Saturday afternoon. "Wouldn't you like to go with me?"

"What is it, and where does it meet?" I asked.

"It is a girls' housekeeping class," answered the minister's wife; "and it meets in the church."

"The church!" I exclaimed. "So the 'leading spirits' have agreed to having it used for 'settlement' work! How did you win them over?"

"We didn't," she replied; "they won themselves over—or rather the little children of one of them did it."

When I urged her to tell me how, she said, "We are invited to that 'leading spirit's' house to dinner to-morrow, and you can find out for yourself then."

It proved to be an easy thing to discover. "I am glad to see that, since you have no parish house, you are using your church for parish house activities," I made an early occasion to say to our hostess, after dinner, on the Sunday. "You were not using it in that way when I was here last; it is something very new, isn't it?"

"It is, my dear," said our hostess—one of those of his flock whom the minister had described as "conservatives of the strictest type;" "'very new' are the exact words with which to speak of it."

"How did it happen?" I asked.

She smiled. "Our minister and his wife declare that my small son and daughter are mainly responsible for it," she said. "They began to attend the public school this autumn—they had, up to that time, been taught at home. You know what the population of this town is—half foreign. Even in the school in this district there are a considerable number of foreigners. I don't know why it is, when they have so many playmates in their own set, that my children should have made friends, and such close friends, with some of those foreign children! But they did. And not content with bringing them here, they wanted to go to their homes! Of course I couldn't allow that. I explained to my boy and girl as well as I was able; I told them those people did not know how to live properly; that they might keep their children clean, because they wouldn't be permitted to send them to school unless they did; but their houses were dirty and their food bad. And what do you think my children said to me? They said, 'Mother, have they *got* to have their houses dirty? Have they *got* to have bad food? Couldn't *they* have taings nice, as *we* have?' It quite startled me to hear my own children ask me such things; it made me think. I told my husband about it; it made him think too. You know, we are always hearing that, if we *are* going to try to improve the living conditions of the poor, we must 'begin with the children'—begin by teaching them better ways of living. Our minister and his wife have all-along been eager to teach these for-

eign children. We have no place to teach them in except our church. It was rather a wrench for my husband and me—giving our approval to using a church for a club-house. But we did it. And we secured the consent of the rest of the congregation—we told them what our children had said. We were not the only ones who thought the children had, to use an old-fashioned theological term, 'been directed' in what they had said!" she concluded.

The children had said nothing that the minister had not said. Was it not less what they had said than the fact of their saying it that changed the whole course of feeling and action in that parish?

On the days when it is our lot to share in doing large tasks the children help us. What of the days which bring with them only a "petty round of irritating concerns and duties"? Do they not help us then, too?

In a house on my square there lives a little girl three years old who, every morning

at about eight o'clock, when the front doors of the square open and the workers come hurrying down their steps, appears at her nursery window—open except in very stormy weather. "Good-by!" she calls to each one, smiling and waving her small hand, "good-by!"

"Good-by!" we all call back, "good-by!" We smile, too, and wave a hand to the little girl. Then, almost invariably, we glance at each other and smile again together. Thus our day begins.

We are familiar with the thought of our devotion to children. "You do so much for children, in America!" It is no new thing to us to hear this exclamation. We are coming to see that the converse is equally true; that the children do much for us, do more than we do for them; do the best thing in the world—make us, who are so many, one; keep us, who are so diverse, united; help us, whether our tasks be great or small, to "go to our labor smiling."

BOY JUDGES IN A BOYS' COURT

BY LYMAN BEECHER STOWE

"IT'S not only dangerous to hop the cars, but there's no money in it, because they was covered at the terminal by the big fellers, an' there isn't hardly anybody gets on between there an' this crossing. So you run the risk of gettin' hurt an' losin' your license all for nothin'." Such was the advice of a fourteen-year-old Judge to a twelve-year-old newsboy and his father, haled before the Newsboys' Trial Board of Boston for violation of one of the regulations governing the holding of a minor's license to sell newspapers. The small room was crowded with newsboys accompanied by their parents—father or mother. On the bench sat two boy Judges; one a Polish Jew, who was acting as presiding Judge, and the other a Negro. The full Court is composed of five members, two of whom are adults appointed by the School Committee.

The Supervisor of Licensed Minors, an adult, acted as public prosecutor and laid the cases before the Court; but the two boy Judges pronounced sentence alone and unaided. In the next case there were two de-

fendants—a large, good-natured-looking Irish youth and a very diminutive, whimpering Russian Jew. The charge against the small whimperer was attempting to sell without a license—the other youth was held as an accomplice.

The Supervisor stated that he had found the small Hebrew offering for sale three copies of the Boston "American." On finding he had no license he asked him where he got his papers. He pointed to the large Irish boy. After the case had been stated by the Supervisor and the evidence laid before the Court, the presiding Judge questioned the defendants. To the tearful little Hebrew he said, "What were you doin' with these newspapers?"

Small culprit, between sobs: "Readin' 'um."

The Judge: "Were you readin' the three of 'em?"

The culprit: "Yes."

The Judge: "You were readin' three copies of the same paper, were you?"

"Yes."

The Judge: "That will do. Call the other defendant."

The Judge: "Did this defendant get these papers off you?"

"He did."

"Didn't you know he had no license?"

"I did."

"Then why did you give 'em to him?"

"Sure, I just give 'em to him to read—not to sell."

"Then why did you give him three copies?"

"Ah, he's only a little feller an' he said he wanted three copies."

After more questioning both boys admitted that the younger had tried to sell the papers as agent for the elder. The Court put them on probation and required them to report to the Clerk of the Court, another boy, every Friday evening at 7:30 until further notice. The older boy was required in addition to write out and memorize the rules and regulations governing minors' licenses.

The next case was that of a youngster who, while he was sick, had lent his badge, which is strictly non-transferable, to another boy who had sold papers on the strength of it until his identity was finally disclosed. The mother of the boy who had lent the badge appeared and explained that they did not need the money which the boy made, and that she and his father would much rather he would not sell papers. She urged the Court to revoke his license.

The young Judges then questioned the boy. If the family did not need the money, why did he want to sell papers? He wanted to earn some pocket money. Didn't his parents give him any spending-money? They never had. At this point the Court asked the mother whether she was able and willing to give the boy some spending-money. She said she was, and she finally agreed to give the boy twenty cents a week, provided he would give up selling papers. The boy agreed, and the Court sealed the bargain by canceling the license.

Next there came to the bar of justice a small black-eyed Italian boy who was charged

with selling after hours, entering a saloon, and shooting craps. The child was only eleven years old and looked merely mischievous. The father was with him. He looked intelligent and seemed eager to do the right thing for the boy. The young Judge explained to the father and the son the evils of crap-shooting, the impossibility of keeping up in school while selling papers on the streets late at night, and the dangers of going into saloons. In conclusion he asked the father if he couldn't keep a closer watch over the boy at home. The father explained that he had very little time at home, as he had to leave for his work at six in the morning, and did not get home until nine or after in the evening, but that he would do his best. The Court then directed the boy to memorize the rules and regulations and report at regular intervals to the Clerk of the Court until he had learned "to cut out" these digressions from the path of sober industry.

The strangest part of these proceedings was their lack of strangeness. Here were mere boys giving sage advice and counsel to grown men and women, and yet neither the boys nor the men and women appeared conscious of anything unusual in the relationship. As calmly and naturally and wisely as any gray heads these youngsters were handing down decisions, automatically sanctioned by the School Committee of the city, and hence having the force of legal verdicts.

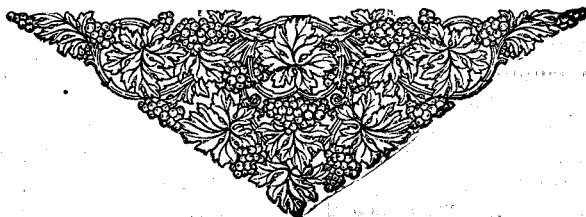
After the session I asked the presiding Judge if he liked the work. He was enthusiastic and I asked him why.

"Well," he said, "it gives you a chanst to meet all kinds of people, an' to give the kids a show. Some of 'em never had no chanst."

"Why does the colored Judge appear to take so little part?" said I.

"Oh, he does his share all right, only he kinder lies low because, you see, some people don't like niggers."

Why should there not be a juvenile Court with juvenile Judges in every city, at least as a supplement to the regular juvenile Court?



THE SPECTATOR

FOLLOWING out the Spectator's theory that the commonplace offers unparalleled riches in the wholesome search for novelty, he has taken of late to examining the cabinet of trinkets in his friends' reception-rooms. At first they appealed merely to his sense of chivalry, these wall-flowers of art and memory, so obviously foregathered to be admired, so universally left to waste their sweetness on the parlor-maid. But as a first aid to conversation this practice proves unique. Uninteresting as other persons' bibelots may be, one's own are redolent of all the selves one has left behind, and open the flood-gates to talk *intime*. With this vaulting-pole the Spectator leaps the weather, the servants, and politics, to land beside his hostess in Cairo shops, or high in the Himalayas, fingering swastika marks in the foot-prints of Buddha.

To that strange sifting power of the eye which holds the object sought while all else slips through into limbo is due the Spectator's cherished collection—in other people's cabinets—of the little silver ships known to antiquarians as *nefs*. It began at a dinner-table where, noting the dainty craft before his plate, the Spectator twitted his companion on being placed below the salt. She retorted deftly by explaining that the *nef* was originally used for incense. Subsequent search through museum cabinets and those of friends has disclosed some score of silver ships bearing the marks of old silversmiths, several of the toys being provided with hidden springs which cause the oars to move or the sails to turn on tiny masts. Such is the magic of the wee trinkets that, with one in hand, or but viewed through the glass of a museum case, the Spectator launches forth into the lake of fancy. Thus, thanks to some forgotten smith who fashioned a miniature craft commemorative of Vasco da Gama's own, the Spectator doubles the Cape of Good Hope with that great Portuguese navigator and shares in his crowning achievement. Or, watching the dolphins sport in silver waves, he fancies himself that lordly king, one inch high, enthroned on deck, before whom courtiers and musicians pass and bow, while overhead busy sailors climb the rigging, each moved by concealed clockwork.

Old acquaintances whose every idea the

Spectator supposed he knew, and strangers casually met, disclose unexpected erudition concerning miniature vessels. Like seafolk who, moving inland, conserve lovingly the sound of the surf in the seashell on the mantel, these practical-minded provincials harbor delectable bits of lore, or its substantial embodiment. Begging a drink of water at a cottage in the Green Mountains, the Spectator was invited to taste a batch of hot cookies, the appetizing odor of which had already reached out in welcome. They appeared in the shape of gingerbread catboats, the mold of which had been fashioned by the gingerbread-maker's great-grandfather, an old sea-captain of Salem, and bequeathed to the eldest daughter in each generation. The boats for birthday occasions, one further learned, were decorated with sailors of gilt foil. Such a specimen might be seen on the what-not in the best room; would the Spectator care to look at it? Would he? To miss it would have "taken the gilt off the gingerbread" of his whole summer.

One of the private collections of England includes a two-foot schooner, full-rigged, over the commonplace aspect of which a strange haze hovers. So little and so helpless, the toy was discovered becalmed on the southern Indian Ocean where floats the coco-de-mer, hundreds of miles out of the beaten track of steamers. The finder, Lord Brassey, took the little derelict aboard his yacht, and afterwards advertised it; but no clue has ever been found to its ownership, no log remains of its extraordinary voyage, piloted unharmed over those enchanted seas. It bore no hall-mark; the "Secret" might have been its name. Perchance some little lad crooned over—

"O it's I that am the captain of a tidy little ship,
Of a ship that goes a-sailing on the pond;
And my ship it keeps a-turning all around and all about;
But when I'm a little older I shall find the secret out,
How to send my vessel sailing on beyond."

Much other strange booty the Spectator finds in parlor cabinets, comparable to "the two feathers of the phoenix's tail" and the "egg of a dragon," included in the "ark" of

the famous old gardener John Tradescant; but alongside of the spurious and the eccentric, his exploring eye seldom fails to light upon some form of that most commonplace and universal of the world's toys, a little doll. He recalls one, a bisque figure about four inches high, in the costume of the forties, with pink frock and white apron, parted hair, pantalets, cheeks to warm Siberia, arms extended in a half-circle. What child could have loved such an impeccable little creature, or lent it her growing soul, or even called it "she," that it with clothes made on, and pantalets that could never grass-stain from healthy play? So it was tricked out in a spool-box and buried in the yard behind the Cot, by a black-eyed girl and a yellow-haired boy. Many years later an old gardener spaded up the relic and translated it back to the hands of its old-time mistress. Its arms still stick out in the same half-circle, its pantalets are still unmussed; but though its crooked little mouth tells no tales of the underworld, it assumes the Mona Lisa smile of one who knows, half inviting, half defying interpretation.

Had it watched a procession of pins working their way to limbo? Had it, like Alice, slipped down some rabbit burrow and experienced in person the long and short of existence? Had it troubled the consciousness of the worms, interfering for a moment with the momentous toil of passing the whole earth through their limp bodies? Had it scanned "The brown earth's my book and I ride forth to meet it"? Had it dabbled in theology and dogmatized on buried talent? The Spectator knows not. He only knows that the prim little personage propped up against a coral, or fallen supine behind it, is full of suggestion for its old-time sexton; that to please is better than to be learned; that knowledge one cannot share is an isolating sort of wealth; that one by one we humans tide over our impatiences; and, topping all, that

"The bust outlasts the throne;
The coin, Tiberius."

Near the inflexible state of china doll bends China boy, in gaudy paper attire and with a bequeued head which turns. He came in a letter from China fifty years ago, when to have a cousin who had seen the Great Wall still conferred all the distinction accorded to that vicarious achievement by Dr. Johnson. Even

Europe's glamour was so bright to Americans that a later dictionary-maker, Allibone, walking with a friend in Philadelphia, fell back at a narrow place, saying, "After you! you have been to Europe." China boy, however, leans coyly over toward china girl. She, in her early nineteenth-century unsophistication of Oriental garb, doubtless considers him one of her own sex; perhaps even scorns him as one of those fashion puppets elaborately dressed which, duty free and non-contraband in time of war, were the forerunner of the fashion-plate. As early as 1321 a fashion doll was made for the Queen of England, figuring thus in the royal expenses. In Catherine de' Medici's inventory were eight fashion dolls dressed in elaborate mourning, evidently ordered after the death of her husband.

Cabinet dolls, of necessity small and characterized by the abnormal, seem endowed with Endorean power to evoke for the Spectator's friends the ghosts of real dolls they have known. More than once while the Spectator has stood admiring a little lady clad in Montenegrin costume, or topped with the feathered head of a Hopi squaw, or perhaps cut all in ivory, he has been slyly beckoned away to an attic clothes-press and introduced to a worn and commonplace dolly, and at its shrine heard again little girlhood's tragedy of impending change. One popular novelist of to-day took her dolls to college with her and openly played with them there; but to most girls the psychological moment of renunciation comes earlier. Virgil precipitated it for Jane Welsh Carlyle, and she has left the record of how she built a funeral pyre of cinnamon sticks, placed thereon her doll with its little bed and belongings, poured perfume over and set all afire, stabbing the doll meanwhile and reciting Dido's last speech. When the flames licked up the bran stuffing, however, her fortitude gave way and she screamed with anguish.

To peace propagandists the pretty toy soldiers which have taught kings the skillful management of men are purveyors of crime. To Dr. Johnson the paper immigrant from the region of the Great Wall would have loomed something more than our mere *chinoiserie*; Jane Welsh Carlyle would never have buried a china doll without a funeral oration or plans for a dramatic resurrection. Our scales of value are as assorted as the trinkets in our cabinets.

THE NEW BOOKS

A BOOK A WEEK

MROMAIN ROLLAND is well known as the author of that long-spun-out but interesting French novel "Jean Christophe." Perhaps he will also be favorably known as a biographer. At all events, the translation of a biography from his pen has just appeared. (Dutton.) His subject is no less a person than Michael Angelo (we like the old-fashioned Anglicized spelling of the name), with M. Rolland as his translator. Hermann Grimm, John Addington Symonds, and others have celebrated in due perspective and in noble text the life and work of the great Florentine. M. Rolland's book is not to be compared with theirs, for it is not a detailed biography. It is not even a small biography. It is really no biography at all; it is rather an appreciation. It is true it purposes to cover the sculptor's life, but it does so not as a history of that life but as a psychological study. M. Rolland cares very little, apparently, about dates and names and labels and catalogues and all the paraphernalia of the usual biography. But he cares a great deal about the soul. Hence the biography is human, albeit fearfully overweighted by gloom—for instance:

He experienced the greatest misfortunes which can fall to the lot of man. He saw his country in bondage. He saw Italy delivered for centuries into the hands of barbarians. He saw the death of liberty. He saw those whom he loved disappear one after the other. One after the other he saw all the luminaries of art pass away. The last of them all, he remained alone in the gathering night.

The book is also too emphatic and extreme in its psychology. If M. Rolland wants to say that Michael Angelo was irresolute, he is not satisfied except by writing as follows:

He was irresolute in art, in politics, in all his actions and in all his thoughts. . . .

He was weak. He was weak in all ways: through virtue and through timidity. He was weak through conscience. He tormented himself with a thousand scruples which a more energetic nature would have rejected. Through an exaggerated sense of responsibility he felt himself obliged to undertake mediocre tasks which any foreman could have done better. He knew neither how to keep his engagements nor to forget them. . . .

And yet, who despised more than he did those who were weak with princes—"the pack-donkeys of princes," as he called them? He wished to flee from the Popes, but he remained and obeyed. He tolerated insulting letters from

his masters, and replied to them humbly. At times he revolted and spoke up proudly, but he always gave way. . . .

Love, at any rate, makes these weaknesses touching. But they are nothing less than sadly painful—one dare not say shameful—when they are inspired by fear. . . .

He was frightened and mortally ashamed of his fear. He despised himself to such an extent that he fell ill. He wished to die, and it was believed that he was going to do so.

But he could not die. A desperate force daily sprang up within him and kept him alive in order that he might suffer the more. . . .

Sadness and indecision dominated in the ensemble of his physiognomy. It was indeed a face of the days of Tasso—an anxious face, consumed by doubts. His poignant eyes inspired and called for compassion.

So much for Michael Angelo's faults. His virtues and genius are, of course, also celebrated, and here and there one finds some grim humor, as, for instance, in M. Rolland's description of how Pope Paul III, following the example of his predecessor, used to go to Michael Angelo's studio. Biagio da Cesena, the Papal Master of Ceremonies, accompanied his Holiness. One day the Pope asked this official what he thought of the work. Biagio, who, says Vasari, was a very scrupulous person, declared that it was "a disgrace to have put so many nudes in such a place, and that the painting was better suited to a bathing-place or an inn than a chapel. This angered Michael Angelo, so, after they had gone, he drew a portrait of Biagio from memory, representing him as Minos in Hell among a troop of devils, with a great serpent wound about his legs." Biagio complained to the Pope. But Paul III laughed at him. "Had Michael Angelo put you in Purgatory," he said to him, "there might have been some remedy, but from Hell, 'Nulla est redemptio.'" If the "Victory" (in the National Museum at Florence) is the symbol of Michael Angelo's life, we must believe that, in the end, the Florentine conquered. For, as M. Rolland says, "There is only one form of heroism in the world, and it consists in seeing the world as it is—and in loving it." Again, "The tragedy of destiny . . . shows us one of the most powerful of the types of that great human race which for nineteen centuries has filled the West with its cries of sorrow and faith—the Christian." Again, "We are aware of the number of defeats on which your sorrowful victory is based." These phrases

indicate the author's imaginative style as well as the thought which may lie at the base of his biography—to claim that if the enormous energy shown by Michael Angelo during his ninety years of life did not serve completely to carry out one of his great projects, yet he was “one of the world's conquerors;” that if his was a life of sorrow, it was a life of divine sorrow, and that his pride—that “magnificent pride of the free and sovereign soul of the universe,” to quote M. Rolland's

phrase—“finally took refuge,” as Dante says, “in that divine love which opens its arms upon the Cross to receive us.” Thus, as does no other book on Michael Angelo, the present volume reveals a very human being, a struggler whose life in some respects was one long crucifixion. We who enjoy the great works of the mighty genius may well pause, as we must, in turning page after page of this book, and reckon the cost in blood and struggle of that genius.

Peace Movement of America (The). By Julius Moritzen. G. P. Putnam's Sons, New York. \$3.

Mr. Moritzen has known how to make an interesting book. It is at once a study of the peace movement and a study of the peace leaders. Not the least entertaining feature is the inclusion of very many portraits.

British Pictures and Their Painters. By E. V. Lucas. The Macmillan Company, New York. \$1.25.

Mr. Lucas is nearly as well known for his interest in painting as for his charming literary work. Here he gives us an anecdotal guide to the British section of the British Museum, with apt comment and with a few reproductions of pictures.

Indian Pages and Pictures. By Michael Myers Shoemaker. G. P. Putnam's Sons, New York. \$2.50.

Mr. Shoemaker has instructed us about France, Algeria, Egypt, the Sudan, and other lands. He now turns his attention to India. Many books have been written about India, and some are more authoritative than is the present volume. But few are more entertaining.

Artist in Egypt (An). By W. Tyndale. George H. Doran Company, New York. \$5.

Mr. Walter Tyndale calls himself “an artist in Egypt.” He is such in the text quite as much as in the pictures of his latest volume. Both are well worth any one's attention. An edition in reduced size would be a capital companion for the voyager to Egypt.

Karakoram and Western Himalaya, 1909: An Account of the Expedition of H.R.H. Prince Luigi Amadeo of Savoy, Duke of the Abruzzi. By Filippo di Filippi, F.R.G.S. E. P. Dutton & Co., New York. \$15.

The Duke of the Abruzzi is forging to the fore as an intrepid and very intelligent explorer. His latest feats have been in the Himalayas. They have been worthily celebrated by Professor di Filippi, whose text is well worth attention.

Heroines of Modern Progress. By Elmer C. Adams and Warren D. Foster. The Sturgis & Walton Company, New York. \$1.50.

This book contains brief biographies of Mary Lyon, Elizabeth Cady Stanton, Julia Ward Howe, Jane Addams, and perhaps half a dozen other women who have made their mark on English or American social advance. The foreword is written by Mrs. Henrotin, the honorary

President of the General Federation of Women's Clubs.

Co-operation in New England. By James Ford. The Survey Associates, Inc., New York. \$1.50.

This is one of a series of articles published or projected under the work of the Russell Sage Foundation. The author has found a surprising amount of co-operation in New England, especially in the direction of agriculture and the dairy and fruit interests. The book is a careful review and analysis of the facts.

Canute the Great. By Lawrence Marcellus Larson, Ph.D. G. P. Putnam's Sons, New York. \$1.50.

Dr. Larson's account of Canute is noteworthy because the biographer approaches the subject from a Scandinavian point of view. Canute was doubtless the best representative of the Viking age, and the chief event of that age seems to have been the rise of Danish imperialism. But when Canute died (1035) the age sags.

Van Eycks and Their Art (The). By W. H. James Weale. The John Lane Company, New York. \$4.

A new edition has appeared of Mr. Weale's book on Hubert and John van Eyck. The book might well be in the library of any one interested in the developments of painting. It is a work to appeal, however, to the student rather than to the general reader. It has been thoroughly done.

Reminiscences of the South Seas. By John La Farge. Doubleday, Page & Co., New York. \$7.50.

Wherever he traveled, but especially in the South Seas, the late John La Farge was both a student and a worker. How true this was the present volume discloses. The islands appealed to his love of variety and picturesqueness; to describe them meant a work of range and romance. He interpreted this strange, far-away world to ours.

Along Spain's River of Romance. By Paul Gwynne. McBride, Nast & Co., New York. \$3.

Does the traveler in Spain remember the river Guadalquivir? Does he not? Can he ever forget it? As well forget Seville and Cordova. Those who know their Spain, and those who do not but expect to, may take pleasure in Mr. Gwynne's book. It is extremely readable and

instructive. We should like to see a similar volume concerning another Spanish river, the Tagus, for instance, or the Ebro.

Old-Fashioned Gardening. By Grace Tabor. McBride, Nast & Co., New York. \$2.

This book deals with a subject not often treated. The author has found a considerable amount of material relating to such diverse topics as Spanish gardens in America (the book confines itself to the old gardens of this country), the austere Puritan garden, as she aptly calls it, the gardens of New Amsterdam, the Presidents' gardens, and other divisions of her really delightful subject.

Stock Exchange from Within (The). By William C. Van Antwerp. Doubleday, Page & Co., New York. \$1.50.

Avowedly this book presents a defense of the Stock Exchange by one of its members, on such now mooted questions as short selling, speculation, and the like. It has also a chapter making comparisons between the New York Stock Exchange and those of London and Paris, on the relations of banks to the Exchange, on panics in general, and especially the financial crisis of 1907.

The Blindness of Virtue. By Cosmo Hamilton. The George H. Doran Company, New York. \$1.

A play that is sincere, however faulty it may otherwise be, has at least one of the fundamental qualities of excellence. Mr. Hamilton's play is not only sincere, but he has, as well, a very real problem to present and a thoughtful, if obvious, conclusion to offer. More specifically, the play deals with the story of two girls who are left in ignorance of their physical selves. The presentation of problem and conclusion is vitally injured by the unreality of the girl upon whose character the whole force of the plot hinges.

Along the Road. By A. C. Benson. G. P. Putnam's Sons, New York. \$1.50.

As the name of the book suggests, and as the name of the author confirms, this is a volume of delightful essays. "Along the Road" contains a series of thoughtful, kindly, and gentle-voiced discussions of many things from many lands. In time, Mr. Benson's subjects range from Archippus to modern Archbishops; in mentality, from dogs to Robert Browning. Even readers who expect to find that he brings freshness of vision and sympathetic understanding to all these varied themes will be more than satisfied.

Romance of the Rothschilds (The). By Ignatius Balla. G. P. Putnam's Sons, New York. \$3.

The most picturesque thing about this book is the portrait of Nathan Rothschild, the founder of the English house, which serves as a frontispiece. It is doubtful whether a book about the Rothschilds was really needed, and, if we recollect aright, the accuracy of this volume was questioned when it appeared abroad, and it was alleged that some attempt was made to suppress

it in the interest of the family. At all events, the work is one which may be described as neither important nor readable enough to have made its publication necessary.

Governments of Europe (The). By Frederick A. Ogg. The Macmillan Company, New York. \$3.

This work is for the special student rather than for the general reader; but all readers can admire the scholarship, thoroughness, and wealth of information included. The author's effort affords a good opportunity for the comparative study of political institutions; and to this end he takes up, not only the great countries of Europe, but such smaller divisions as Persia, Norway, Portugal, and Switzerland. In part the treatment is historical, as regards origin and growth; in part the constitutional conditions of the present day and the machinery of governments are considered.

The Poet, the Fool, and the Fairies. By Madison Cawein. Small, Maynard & Co., Boston. \$1.50.

This latest volume of Mr. Cawein's verse has all that freedom of movement, smoothness of expression, and delicacy of thought that has characterized his work in the past. Mr. Cawein is one of the few modern poets who could assist (convincingly) at the resuscitation of "Tinker Bell." He not only believes in fairies, but he makes his readers believe in his belief—which is quite another matter. The title poem of this volume—which is a rhyming bout between a poet and a Shakespearean fool—contains some of the most delightful verses we have read this long time.

Vital Lies. By Vernon Lee. 3 vols. The John Lane Company, New York. \$3.

The clever British litterateur who writes under the pen-name of Vernon Lee devotes three volumes to discursive criticism of William James, Father Tyrrell, and others less widely known. She charges them with obscurantism and calls them "obscurantists," as preferring "a certain amount of darkness" to the clear light of truth, and teaching "vital lies," *i.e.*, beliefs more or less false, but supposed to exert a beneficial and vitalizing influence. She dispenses with God as "a device for reviving or producing certain syntheses of feeling in ourselves," and holds that "the great hidden educator and moralizer is *Art*."

Modern Problems. By Sir Oliver Lodge. The George H. Doran Company, New York. \$2.

The author includes in this volume essays on what he himself terms debatable subjects. A few have appeared in reviews. Sir Oliver's lectures and addresses on educational, psychical, and ordinary scientific subjects are excluded and the scope of the book is confined to what he considers prominent things. How wide the field is and how varied are the topics may be seen by naming a very few of the twenty-one topics: "Balfour and Bergson," "The Position of Woman in the State," "Universal Arbitra-

tion," "The Functions of Money," "The Smoke Nuisance," and "The Attitude of Tennyson Towards Science." Very few readers would agree absolutely with all the positions taken in the volume, but the author always inclines one to thought and study.

Novels of Richard Pryce (The). *Jezebel, Elementary Jane, The Burden of a Woman.* Houghton Mifflin Company, Boston. \$1.35 each. *Time and the Woman.* R. F. Fenno, New York. \$1.25.

Mr. Pryce's "Christopher" was generally acknowledged to be a story of original force with a special and unusual sense of humor and satire. Its success has led to the publication of the novels above named. It cannot be justly said that any one of these four books is the equal of "Christopher;" and we are inclined to think that some or all represent earlier work. All reflect actual life with fidelity, and in some cases the situations have real power; but the literary execution is monotonous, and there is very much less both of depth and of thought-suggestion than in the book which first appeared, here at least. "The Burden of a Woman" has the most power and holds the attention most closely. "Elementary Jane" gives a thoroughly realistic picture of music-hall and lodging-house life; but it is not inspired with imagination, nor does one really care very much for the people who move through it.

Mystery of Barranca (The). By Herman Whitaker. Harper & Brothers, New York. \$1.25.

The author will be remembered as having written a vivid but sensational story of life on a rubber plantation in Mexico, called "The Planter." The present story is also about Mexico, and tells the story of two young American mining engineers, including a love affair between one of them and a Mexican girl who has both Spanish and Irish blood. The tale is rather highly colored, and hardly equals "The Planter."

Holy War in Tripoli. By G. F. Abbott. Longmans, Green & Co., New York. \$4.20.

Large as is the Italian army contingent in Tripoli, it is insufficient to do more than guard the coast. With thousands of her best troops permanently occupied in North Africa, Italy finds herself in a position not without danger. She now possesses territory open to invasion by Arabs from the south, by the French and Tunisians from the east, and by the British and Egyptians from the west. The invading forces, whether from east or west, it is safe to assume, would likely be aided by the Arabs of the Tripolitan *hinterland*. The withdrawal from Italy even only of the force necessary to police Tripoli also leaves the home territory by just so much more exposed to the mercy of the European Powers. Italy must thus increase her forces. If this were to be the price to be paid for a just war, it might seem a great additional burden to be borne by the Italian people. But

was the war just? inquires Mr. Abbott. He answers the question from the Turkish and Arab point of view. One may not agree with that point of view—probably most readers will not so agree—and yet find the book well worth while.

Oxford Book of Victorian Verse (The). Edited by Sir Arthur Quiller-Couch. Henry Frowde, New York. \$1.90.

The appearance of a new anthology, issued over the seal of Oxford University and chosen by the veteran hand of Arthur Quiller-Couch, is an event comparable to the opening of a great museum. Indeed, there is much in common between the scholarly anthologist and the curator of a collection of the plastic and graphic arts. Each in his own field is continually striving to gather representative specimens of the various forms of artistic expression which mark the progress or history of periods and races. Each is limited by the space at his disposal, and each, to a greater or less extent, is swayed in his choice by personal bias and the force of his environment. The anthologist, however, has no need to discriminate between copy and original. Freed from this restriction, then, he is so much the more responsible if his collection contains spurious art or lacks the essential quality of balance. Any one familiar with the previous work of Arthur Quiller-Couch, should the former charge be made against his Victorian Anthology, would dismiss the indictment without waiting to hear the defense. There seems to The Outlook, however, very definite basis for criticism on the latter score, particularly in regard to the space devoted to American poets. To find Poe and Whitman given little more space than is granted to the younger generation of English poets is something of a shock. America can hardly be accused of provincialism in asking for Poe greater recognition than is accorded to Alfred Noyes, or for Whitman something more than the two or three pages advantage he has over the space devoted to Laurence Binyon or Lascelles Abercrombie. Again, it hardly seems fair to lump Lowell, Holmes, Bryant, Longfellow, Whittier (with Bret Harte, Aldrich, Halleck, Santayana, Thoreau, Dickinson, and Howells thrown in for good measure), and find their combined contributions still overtopped by Swinburne alone. The only living Americans found worthy of a place in this anthology are George Santayana, the young expatriate; Ezra Pound, William Dean Howells, Louise Imogen Guiney, and the ex-Canadian, Bliss Carman. No space at all is given the late William Vaughn Moody, to Sidney Lanier, or to Father Tabb. Those who have placed their Oxford Book of English Poetry beside the Golden Treasury will, we think, be disappointed in the present volume. Sir Arthur may not have lost his literary good taste, but he has severely shaken our trust in his sense of proportion.

THE READER'S VIEW

NOT AS GOOD AS WE THOUGHT

In your issue of February 1 there is a misleading statement in an article entitled "The Waste of Retailing."

The article says: "In Albany, . . . Providence, and Pawtucket central markets have been established and have resulted in a very substantial reduction in prices." As a matter of fact there is no central market in Providence, and we are at present agitating for a municipal market. There is a so-called "public market" which is owned by private parties, is very profitable to the owners, and in which the prices are as high as in any other retail market in town. The author has probably confused this market with a true public market.

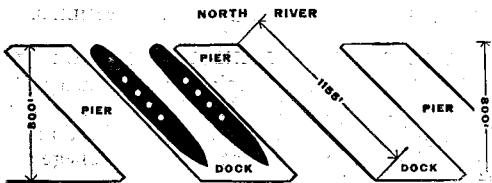
I would like to add that the cost of living in Providence is as high as or higher than in any other city in the country, therefore the agitation for a municipal market. I know that prices for foodstuffs are at least twenty-five per cent higher here than in St. Louis. This is due to the fact that the city is under the domination of the commission men. HENRY S. PITTS.

Providence, Rhode Island.

THE NEW YORK PIERS

It was interesting to read in The Outlook dated February 1 the article "An Ounce of Prevention." New York must have longer piers to accommodate the larger vessels that are being built, but to narrow the "fairway" of the North River is far from desirable, as you have fully stated.

In the inclosed sketch the piers are shown at



an angle of 45 degrees to the shore line, with the pier-heads projecting 800 feet into the river, which I am presuming is about the greatest length of pier now existing. This gives a dock wall of 1,155 feet, which would give ample protection from the river current. Suppose the pier-head projected 710 feet into the river, the dock wall would be 1,000 feet long and over.

I am under the impression that steamers would be able to get into their berths with greater ease than at present. On the 9th of August last I was a passenger on the Celtic coming from Liverpool, and noticed the number of tugs that were doing their utmost to help our steamer to get round the pier-head into her place. The effect upon the steamer by the

tides is likely to be greater than with the present plan.

This is the idea of an ex-railway man.

Toronto, Canada.

CUTHBERT WIGHAM.

TRADITION AND HEALTH

Under the caption "Tradition or Health—Which?" Mr. Alvah T. Otis corroborates the erroneous view frequently expressed by pedagogues and others that home study after school hours "dismantles the body while improving the brain." In my many years' experience as teacher as well as physician chiefly of children I have yet to find an authentic case of a primarily healthy, well-fed, and properly cared for child who has in the slightest been injured by judicious study after school hours. On the other hand, I quite frequently meet children with fractured noses, bruised and broken shin bones, swollen hips and knees, and split scalps, because, after school hours, they have been permitted to roam the streets and to enjoy all sorts of mischief—so-called sport—including stealing rotten fruit from push-carts of poor peddlers. And I daily meet with lads who, encouraged by their elders to develop physical strength, had rushed for rough athleticism with a vengeance that is reflected by ever-increasing multitudes of crippled, so-called athletic hearts, and is apt to prove a menace to the welfare of our country. I have seen parents strenuously remonstrating against after-school-hours study and placidly tolerating the midnight reading of spurious yellow-journal murder stories or the spending of many hours in stuffy, filthy moving-picture theaters—all of which are surely more obnoxious to their children's health than judicious studying in a quiet, airy, and well-lighted room.

If traditions are to be eradicated, let us begin to teach parents that "teething" in babies is not the cause of all ills; that patient-medicine alcoholic tonics or blood-purifiers are not "entirely harmless," and that the so-called children's diseases, such as measles, whooping-cough, diphtheria, scarlet fever, etc., which do more harm to the child's physical condition in a day than after-school-hours study in a year, are not "diseases every child must go through" before reaching manhood, but can readily be prevented by observance of simple hygienic rules.

HERMAN B. SHEFFIELD (M.D.).

New York City.

INTER-STATE REGULATION

I think that, in your recent article concerning Congress giving the right to States of interfering with inter-State shipments of liquor, you miss the crux of the question. Would not this principle, if carried to its logical conclusion, permit States to interfere with all inter-State

shipments which might contain articles or commodities about which such States had passed either restrictive or prohibitive laws? For example, some States make it a felony to play a game of cards for anything of value; nearly every State has passed laws prohibiting the carrying of firearms; some States very closely restrict, and others totally prohibit, the sale of oleomargarine. Other illustrations could be cited, but these, I believe, will suffice to show the dangerous principle which lurks in this measure. Would it not be just as logical to have all shipments containing any of these articles, or any other articles about the use and sale of which different States have passed regulative or prohibitive measures, interfered with in transit before delivery to consignee, on the ground that these articles were intended by consignee to be used in violation of the local laws? Would this not involve inter-State commerce in endless confusion, and would it not deprive the business man, engaged in conducting legitimate business, of the security and safety to which such conduct entitles him?

Would it not be as plausible to subject newspapers, and all periodicals carrying such advertisements, to the scrutiny and interference of local authorities while passing through the mails? Take your own case, for instance; you carry the advertisement of a certain corporation which in the advertisement states that, owing to local laws and regulations, it is prohibited from soliciting business in many of the States, but it seeks to do business at its home office; would it not be just as plausible to have your magazine prohibited from being delivered to your subscribers in such States because of this advertisement?

This, it seems to me, is the vital point which you have overlooked, and why the Kenyon Bill would be a most unjust and dangerous innovation, and why inter-State shipments should not be subject to the interference of local authorities before these shipments are received by the purchaser.

Is it not much safer to leave all State laws to the States for enforcement, and if they have passed laws which local authorities refuse to enforce, or which public sentiment does not uphold, would it not be much better to have the States repeal or amend such laws rather than encumber the business of the whole country with an endless confusion?

Louisville, Kentucky.

FRED SIMON.

A JOHN BROWN STORY

The article on John Brown by his son Salmon Brown, in *The Outlook* of January 25, suggests a reminiscence in connection with his famous raid which may be interesting to some of your readers.

In February, 1895, Frederick Douglass, the well-known Negro leader, gave a lecture in the

West Chester State Normal School which proved to be the last lecture which he ever gave, for he died before the end of that month. In talking about John Brown at that time, Douglass told me that Brown wrote to him shortly before the raid and asked him to meet him at Chambersburg, Pennsylvania. Douglass went and met Brown in a stone quarry near Chambersburg, and there Brown unfolded his plans of the raid. He told Douglass that he did not expect to excite a general insurrection of the slaves, but planned to establish a series of camps or refuges at various points in the Blue Ridge Mountains, reaching down into the South. He hoped that these would be havens of refuge for runaway slaves, and that these runaway slaves could be passed from one of these refuges to another until they reached the North. He thus hoped to strike a blow at slavery by making it insecure, and, as it were, to extend the underground railroad into the very heart of the slave territory.

Douglass told him that his plan was visionary and would not succeed, and refused to join him; but after the raid Douglass's effects at his home in Rochester, New York, were searched, and the letters from Brown concerning the matter were found there. The Governor of Virginia made a requisition upon the Governor of New York for Douglass. Fearing he would be given up, he went to Michigan, and then, fearing that a requisition for him would be made upon the Governor of Michigan also, and that he might be given up, he went to Canada, and stayed there until danger was over. He said that although he was entirely innocent of any complicity in connection with the raid, he knew that if the Virginia authorities got hold of him at that time he would have no chance for his life.

West Chester, Pennsylvania. G. M. PHILIPS.

THE UNIVERSITY AND THE FARMER

A letter to *The Outlook* printed January 18, entitled "How a University Honors Farmers," is very interesting, but misleading in that it gives the impression that no other college or institution of higher education has honored farmers by conferring upon individuals any formal recognition of services rendered to mankind and to agriculture in particular. It is fair to note that one other State has so honored those who have helped in the cause.

The example set by the University of Wisconsin was followed in 1911 by the Delaware College of Agriculture and Mechanic Arts. A degree of Master of Agriculture was awarded by the trustees of the College in the usual way and conferred with the usual ceremonies upon three men. One was Manlove Hayes, of Dover, Delaware, a trustee of the College, and a man then over ninety years of age, who had been his life long a large factor in the upbuild of general agriculture in the State; a man who, because of his offi-

cial position in the Delaware Railroad Company, might easily have lost sight of the common farmer. This man has passed to his reward. E. H. Bancroft, of Camden, Delaware, a man universally loved for his kindness of heart and goodness to all with whom he came in contact, his ability to bring out the best qualities of his associates both of mind and heart, a leader in the truest sense of the Delaware State Grange and its activities, a leader also of the New Agriculture, received also this degree. Charles Barker, of Milford, Delaware, was also recognized for the value of his work for the general uplift of the farmers in season and out of season. He has unselfishly given of his time and ability that others might profit thereby. Of these three men only E. H. Bancroft held a college degree. All were rich men according to farm standards, but preferred work of the best and noblest kind.

Woodside, Delaware.

S. H. DERBY.

AN HONEST DOLLAR

The recent publication in *The Outlook* of the gist of Professor Fisher's address before the American Economic Association on "An Unshrinkable Dollar" recalls the fact that nearly a quarter of a century ago Dr. E. Benjamin Andrews, then President of Brown University, delivered an address on the same subject, before the same society, under the caption "An Honest Dollar." It is of interest to note that these two able students of economics should advocate identical remedies for precisely opposite results of the defects of our currency system. For in 1888 Dr. Andrews was especially interested to discover a remedy for the evils the country was then suffering from, namely, the constantly increasing power of the dollar as measured in commodities; while Professor Fisher is more interested to find a remedy for the prevailing evil, namely, the constantly decreasing power of the dollar as measured in commodities. In other words, while conditions of production and exchange have continued normal, we were suffering in 1888 because we could get so little money for our wares, while now we are suffering because we can get so little wares for our money.

The chief reason for this variety of evil is that twenty-five years ago the volume of trade had increased very largely in relation to the increase in the volume of money; whereas recently the volume of money (gold) has been increasing very largely in relation to the volume of trade. The currency conditions of those days led Dr. Andrews to look with some favor upon bimetalism as a means of closing up the disparity between the volume of trade and the volume of money; his mistake, if it was a mistake, was in relying on the statements of other students and geologists who predicted that the annual output of gold and silver would thereafter constantly decrease, not foreseeing the opening up of the enormous gold deposits of

South Africa, Colorado, Nevada, and Alaska, not to mention the stupendous effects of the use of cyanide in the extraction of gold from ore. Only the logic of unexpected events silenced the advocates of bimetalism.

Dr. Andrews and Professor Fisher agree with other students of the subject that it is perfectly feasible to ascertain by use of "index numbers of prices" exactly what an "honest," or "unshrinkable," or stable dollar should buy of staple products; the difficulty lies in making the dollar square with the index number. The method proposed by Dr. Andrews is summed up in his own words as follows: "It is the problem how a government would go to work to effect now the increase, now the depletion, of the money in circulation. It could, manifestly, accomplish the increase by the purchase of silver and coining it into tokens, securing its funds for the purchase as for other outlays. The tokens would take the form of certificates and find their vent in ordinary government expenditure. But how recover these certificates should there come a rise in prices? The simplest way would be by selling call bonds redeemable in certificates, after which the replenishing process could at any time be set in play by simply calling more or fewer of these bonds."

Under present conditions Dr. Andrews's plan would necessitate putting an end to the present policy of the free and unlimited coinage of gold, which would be a good thing in itself, for the unlimited coinage of any metal is fundamentally absurd. With unlimited coinage discontinued, Dr. Andrews's plan becomes more simple than when he made it, for whenever the "index numbers of prices" showed a depletion of currency, more gold could be purchased, coined, and put into circulation; while if the index showed too much currency in circulation, as is now the case, it could be reduced by selling call bonds and hoarding the money received. When the Government needs supplies of other sorts it first ascertains the amount required and then buys; it is, according to Professor Fisher and other students of the subject, quite as simple to ascertain how much currency is needed by the use of the "index numbers of prices" as to ascertain how much coal, for instance, is at any time required for the navy; and it is as illogical to take all the gold offered, regardless of needs, as it would be to take all the coal offered regardless of requirements. It is remarkable that with our unit of value wabbling from the high price of gold and low price of commodities of 1888 and thereabouts, to the low price of gold and the high price of commodities of the last few years, no serious public attempt has been made to work out a feasible remedy along the lines suggested by Dr. Andrews or the different method proposed by Professor Fisher.

F. N. FLETCHER.

Reno, Nevada.

"MANY INVENTIONS"

MAKING SHIPS STABLE

THE other day it was reported that the great Cunard liner Carmania, in the worst voyage she had made for forty years, had rolled until one end of the captain's bridge, perhaps fifty feet above the sea when the sea is level, had touched the water and that the vessel seemed to be tipped over at an angle of fifty-three degrees. This seems dangerously near to the point at which a ship would roll over entirely and be destroyed, but experts say that it is at least theoretically possible for such a ship to roll to an angle of sixty degrees. The incident has raised the question of the stability of vessels and the possibility of counteracting the terrible rolling which a severe Atlantic storm often produces. There is much more involved than the matter of the comfort of passengers, although that is the thing which first occurs to one's mind. If a ship can be kept in a stable position, time, coal, and money can all be saved, to say nothing of the question of comfort. A recent writer puts it this way: "A ship that could cross the Atlantic without rolling would break all records for speed and fuel economy. She would never have to slow down nor lay to in a storm." Various devices to insure at least partial stability have been tried, and some of them with good effect. The new American battle-ship the New York, for instance, has fin-like bilge keels extending from each side of the bottom to hold the ship steady. Another plan which has had some success is the building in of two water-tanks, one on each side of the ship, connected with a water-pipe and an air-pipe; as the ship rolls the water passes from one side to the other; and as this movement is slower than that of the ship, the effect is to offset the roll when the time and speed of the passage of the water are rightly regulated. The most modern method of checking rolling, however, is the gyroscope. Mr. Elmer A. Sperry, who has been working at this problem in behalf of the American navy, believes that a gyroscope or gyro-stabilizer may not only keep the ship on an even keel, but can even serve as a method for elevating guns to their proper range through the induced motion of the ship itself. Such a gyro-stabilizer has been tried on the United States destroyer Worden, and, as we understand, with decided success. The New York "Tribune," from which we have summarized

the facts above stated, thus describes the working of the Sperry gyroscope:

The gyro-stabilizer, which has been tried out on the destroyer Worden, of the United States navy, is said to weigh from one-tenth to one-fifth of the anti-rolling tank apparatus, and is operated by a small fraction of the power spent by a ship on her bilge keels.

While granting the power of the gyroscope to maintain heavy bodies in a so-called state of artificial equilibrium, as shown in the Brennan monorail car and otherwise, it seems incredible that any gyroscope could resist the strength of a forty or fifty foot wave exerted along the side of a steamship 1,000 feet in length. The explanation is that the gyro is not asked to perform any such impossibility; it is not required to meet old man Neptune when the latter has a toe-and-strangle hold on a ship. The rolling of a ship is not the result of a single wave action, but the accumulation of many impulses. It is like a swing which is sent going higher with repeated pushes. It would take an immense power to stop a heavy roll midway, whereas a very slight power can check the initial movement of a ship away from the vertical. The anti-rolling devices check and modify a motion which is far advanced; they run after the motion to break it down, and sometimes only succeed in accelerating it. The gyroscope, on the contrary, resists the first faint impulse of the ship to depart from the upright path. It bids each tempter wave begone. It is not difficult for it to deal with each single and separate wave. The good ship, never having left the virtuous vertical, is not subjected to the accumulated forces of evil. The ship in this case is like a tight-rope equilibrist, who uses practically no force to keep in balance. . . . At a trial of the Worden's gyro outfit at the Brooklyn Navy-Yard the uncanny mechanism showed a lifting power of 67,000 pounds when revolving at a speed of 2,000 revolutions a minute. The lifting power increases as the square of the radius of speed, and the maximum speed is 11,000 revolutions a minute. Every pound weight of the gyro can do 100 pounds of useful work in stabilizing a ship.

A MOTOR BUS WITH TENTACLES

Accidents in the London streets have been alarmingly frequent. One odd proposal to prevent this kind of casualty has, so cable despatches of last week say, received the commendation of the London traffic authorities:

It seems more than likely that the invention of a cycle engineer, William Say, has solved the problem, and his invention has been tested this week by the leading autobus companies. The invention embraces what is called a "feeler"—a slender steel rod in the front of the bus, and this is so sensitive that when it is touched by anything it instantaneously shuts off the engine, applies powerful brakes, drops the lifeguard or cowcatcher in front of the car and two smaller guards in front of each rear wheel.

"This is done quite independently of the

driver," says the inventor, "and touch of similar 'feelers' on each side of the bus produces a similar effect. It is necessary for the driver to alight and adjust the brakes, raise the guards and restart the engine before he can go on.

"The second feature of the device is that the front 'feeler' and catcher follow the direction of the wheels, and may be released when turned in any direction. The third feature is that the arms carrying the guards adjust themselves to the condition of the road, the whole device being impervious to vibration. My invention is adapted to all mechanically propelled vehicles, including motor cars."

THE PROTOTYPE OF THE AUTOMOBILE

Who first built a coach intended to run over an ordinary highway without horses? James Watt in 1784 talked about it and experimented on paper, but seems to have stopped. In America one Oliver Evans, a few years later, got a special permit to run such vehicles, but stopped there. It was in 1805 that an American built a queer thing called by the queer name of Oructor Amphibobus because it was meant to go on both land and water—but it wouldn't. But before this, in 1803, a steam road machine actually did go—a little. We copy the account from "Steam-Coach Days," by T. M. R. von Kéler, in "Scribner's Magazine":

In the meantime there appeared in England Richard Trevithick, a man of extraordinary ideas and great talent. One of his earliest models of steam-carriages was constructed in 1798 and is at present in the Kensington Museum, in London. His first road machine was ready in 1801, at the end of which year he formed a partnership with another inventor, Andrew Vivian. Together these two progressives turned out several very ingenious models, and in the fall of 1803 put their first machine to a road test.

It was a great day for Oxford Street, on which the test took place. All traffic was stopped; horses were ordered off the road into the by-ways and side streets, while the big, lumbering vehicle with its belching smoke-stack and rumbling noise puffed its way over the cobble-stones at the rate of from eight to ten miles an hour. For several hundred yards everything went well, when suddenly the steering arrangement gave way under the strain, and the coach crashed into a huge board fence at one side of the road. Repairs did not take long, as the coach itself was damaged only slightly, and the trial run was completed under the cheers and jeers of the assembled multitude.

The partial success of the Vivian and Trevithick coach spurred inventors to renewed activity, and model followed upon model until the records of the patent office fairly overflowed with original and would-be original inventions relating to improvements in the new mode of travel. . . .

Gurney built a steam-carriage in 1828 that really seemed to bear out the most opti-

mistic and fantastic hopes and dreams of the early inventors. For four consecutive months, four times a day, this carriage ran over an ordinary country road nine miles long without a single accident; during this time it carried three thousand passengers for an aggregate of four thousand miles, making each trip in from forty-five to fifty minutes.

FACTORIES IN THE DESERT

It is a long look ahead to the time when coal supplies shall be exhausted, and a plan to make the Sahara a center of industrial activity is a little fantastic. But Mr. J. Astley Cooper lately made just that suggestion in a paper read before the Royal Colony Club of London. He said:

The Sahara Desert receives an amount of solar heat every day equivalent to that produced by 6,000,000,000 tons of coal. In this arid region, with the great supplies of products available from the wonderful forest lands nearer to the coast and the country traversed by a network of railways, thoughtful scientific men say that if some economical method could be found to use this lost solar energy, such, for instance, as the scheme which was on trial near Cairo, there was no reason why the dreams should not be realized of those who saw great districts of the world, now arid and useless on account of the intense heat, given up to the factories of the future. These would be of enormous extent, with glass chambers instead of chimneys and reflectors instead of furnaces, all designed to receive and transmit the daily gift of the sun's heat.

REDUCING THE COST OF RADIUM

The highest-priced thing in these high-price times is radium, the market value of which is about three million dollars a pound, while the total world's supply is said to be about thirty-five pounds. Invention and physical research would be aided if more of the precious element can be produced. English reports have lately made this seem at least possible:

An Anglo-French company, capitalized at \$1,000,000, has been formed for the purpose of taking over the South Terras mines in Cornwall, which have hitherto been worked for iron and tin. Heaps of supposed worthless debris have been deposited on high dumps, and an analysis of these dumps has revealed the fact that they are rich in pitchblende, from which radium is extracted. Mme. Curie, Professor Jean Danysz, of the Faculté des Sciences of Paris, Professor Jacques d'Anné, formerly chief of staff of Professor Curie, and Professor Joly, of Dublin University, have reported on the mine, which, according to their opinion, may prove to be the richest of the kind in the world. . . . It is announced that Continental bankers and British engineers have subscribed the capital for the working by a new process, invented by Professor Erich Ebler, of Heidelberg University, by which the costlier method of producing radium has been revolutionized.

BY THE WAY

"A recent pamphlet," says Professor R. E. Thompson, arguing against woman suffrage in the New York "Freeman's Journal," "compares the legislation of Colorado with that of Pennsylvania, showing that the State which has not given women votes has juster laws to secure the rights of women and children than has that which allows them to vote and hold office."

On the same page of the Roman Catholic journal from which the above quotation is taken is this sentence from a letter by Mr. Shane Leslie to the London "Tablet": "The fact of a 'Catholic Women's Suffrage Society' is of happy omen amid the almost sectarian feelings which are beginning to pervade us." So it seems that the Church is not in entire agreement as to the proper field for woman's activities.

Electricity has won another triumph in its fight against steam by displacing the latter, to some extent, in the oil fields of Texas. Since the recent advance in the price of crude oil, says the "Electrical Review," producers of that article have found it more economical to operate their pumps by electric power than by using oil for fuel to generate steam in the old-fashioned way.

Dickens lovers will be interested in two facts that illustrate the unabated hold that their favorite author still has on the public: A largely attended exhibition of Dickensiana has been held at the Grolier Club, New York City, at which the only considerable section of "Pickwick" MS. known to exist was to be seen; at the other end of the world, members of the ill-fated Captain Scott's expedition are reported to have solaced their weeks of imprisonment in an igloo by reading aloud each day a chapter of "David Copperfield."

Year by year some phenomenal sprinter succeeds in taking a few seconds off the record for fast running, and one wonders whether the limit will ever be reached. This year's phenomenon is Hannes Kolehmainen, the Finn, who week before last ran five miles in 24 minutes 29 1-5 seconds. This is the fastest time for that distance ever made by a runner—unless the prisoners who used to escape from their Indian captors by outrunning the entire tribe may have bettered this record; but nobody held a stop-watch on them.

"The world," said Ambassador Bryce in a recent address, "seems to be governed by votes, but it is governed by thought. All the great movements of the world come from the thought of a comparatively small number of persons." Here is a subject for a debating society. Tolstoy and his school would perhaps say that the great movements originate in the mass of the people, and are the result of conditions that affect multitudes. Does the individual originate a movement; or is his thought incited by the human environment?

A palatial hospital for dumb animals is to be erected in New York City by the Women's League for Animals. It will contain an operating-room for dogs, padded cells for horses with blind staggers, apartments for sick cats, a kitchen for preparing special food for animal patients, and a roof garden or paddock where animals recovering from sickness or operations may have the benefit of fresh air. This

in a city in which there is shamefully inadequate provision for children ill with contagious diseases.

Among notes about Indian graduates of Carlisle in "The Red Man," a handsome monthly issued by the Carlisle Indian Press, not the least interesting is this: Thomas Mani has been elected to the office of State's Attorney of Roberts County, South Dakota. In this county there are seventeen white voters to one Indian voter, but Mr. Mani was elected by a majority of nearly two to one.

A plan for cutting down the expense of delivering goods to retail buyers has been suggested by the Fifth Avenue Association of New York City. This expense is said to amount to 20 cents for each package in many stores. By combining and establishing a co-operative delivery the cost could, it is asserted, be lessened to almost half that figure, while the wages of delivery men could be increased.

An exchange records a diplomatic answer that suggests the presence of the eternal feminine on the occasion: "Is that your baby, Greeble?" "No, sir; the possession is on the other side. He is not my baby; I'm his father."

The Senior Pedestrians is a new club which includes only men who are past sixty but who walk with the enthusiasm of youth. Joseph H. Choate, Andrew Carnegie, General George W. Wingate, Jacob H. Schiff, William Dean Howells, and Mayor Gaynor are announced as members. One of the Pedestrians says: "My pace is a mile in twenty-five minutes. Faster walking than that gives one no time to see or think."

Sardines have, it is reported, disappeared from their accustomed haunts off the coast of Brittany, and as a result 116 factories engaged in preparing these tidbits for the market have closed since the first of January. If the sardines could only realize the trouble they have brought upon the 100,000 workers in the industry, perhaps they would return—for they are sure to be caught and eaten by something, and why not by their old associates!

Young artists will be encouraged by the statement of a well-known dealer in paintings, in a circular issued to his patrons, that "I am quite convinced that the year just closed was the most successful in the history of American art." An unexpected number of new purchasers of American pictures have appeared, he says, and no worthy exhibition has lacked support.

In many lines of trade, says a writer in "Printers' Ink," "the jobber who is a jobber exclusively is almost as defunct as the dodo." The elimination of the middleman thus indicated is enforced by a surprising list of great business houses that sell direct to retailers. Some of the largest manufacturers of hardware, paint, soap, talking machines, and canned goods are included. And yet—the high cost of living remains!

The virtues of cornmeal mush are extolled by a writer in an agricultural contemporary in a way to make one hungry. Properly cooked and served hot with cream and sugar or with butter, there is nothing that surpasses this old-fashioned dish, says the writer. A new recipe is for fried mush as the Italian housewife prepares it: slices are dropped in a kettle of fat and fried like doughnuts, then served with crisp bacon or small slices of liver.